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THE

WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS.

VOL. XLIII.

WOODSTOCK COLLEGE

1914.

FOR CIRCULATION AMONG OURS ONLY

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ST. LAWRENCE COLLEGE

THE

WOODSTOCK LETTERS

VOL. XLIII. No. 1

THE CURIA OF FATHER GENERAL IN 1914.

The readers of the WOODSTOCK LETTERS may remember that an article on the Curia appeared in this periodical in February, 1910. The purpose of the present paper is to bring that article up to date and thus to leave on record an account of Father General's Curia in the centennial year. It will be necessary, of course, to repeat a good deal for clearness' sake, and this will be done without apology.

HABITAT OF THE CURIA.

The habitat of the Curia has not changed, and notwithstanding talk of expropriation planned for the first months of 1912, and some subsequent rumblings—rumors no doubt well founded but rendered null by the uncertainties of the war in Tripoli, the Balkan War, and the present crusade of the Socialists against the Freemasons in Italy—the Curia is still at *8 Via S. Nicola da Tolentino.* In the street, however, there has been one very serious change, namely the running of a trolley line on it, with cars passing about every two minutes until 11 or 12 at night.

In the house itself, the Curia has not acquired any more rooms, but three years ago Father General was compelled by his sickness to move from the rooms occupied by his predecessor, Father Martin, on the street corner of the College to the opposite corner, displacing the French and German Assistants, who took over his rooms, and for sleeping apartments now occupy the Recreation room. The last named is now where the Anteroom and Consultation room was. The result is a much more peaceful and central abode for Father General, with no loss, but rather a gain in the matter of Recreation room.

PERSONNEL.

In the personnel of the Curia several changes have taken place. Father Isidore Zameza is Spanish Assistant in place of Father Abad. When the latter left for Spain in the vain hope of relief in his illness, Father Zameza was called to the Curia as Substitute Assistant. On the death of Father Abad, he was made Assistant in the usual way, namely by nomination of Father General approved by a majority of the Provincials.

The Spanish Substitute has also been changed, owing to Father Gallo's return to Spain for serious reasons of health, followed soon by his happy death. His place has been taken by Father Fidelis Quintana, of the Province of Castile.

The Italian Substitute, too, is different from four years ago, Father Cassiani having succeeded Father Alberti, both of the Venetian Province, and having after a year added the duties of Minister to those of Substitute, thus releasing the former Minister, Father Moretti, who became Minister of the German College.

In addition to these ordinary Fathers, the Curia at Rome has among its members a Father of the German Province engaged in making an index to the Registers of Letters for the German Assistancy, 1814-1914. This work has taken two full years, and he is now engaged in preparing for publication the *Responsa ad Postulata* sent up at the Procuratorial Congregations in the first century of the Restored Society.

The Brothers are nearly as they were, except that the Amanuensis of the English Assistancy returned to his Province and died, and the Assistancy has Brother Visser as its penman, who before was Amanuensis in his own German Assistancy.

So much for the change in personnel. Let us come now to the conduct of business.

CONDUCT OF BUSINESS.

It is certainly not necessary to remind the readers of this article that the Society of Jesus is governed by the Holy Father, the Roman Congregations of Cardinals, Father General, the Fathers Provincial and the Local Superiors. The last named are the immediate Superiors of their own subjects and administrators of the property of their houses, but they are not at all absolute monarchs. They are limited on one side by the Constitutions and other portions of the Institute,

and on the other by the directions given them by the Provincials, the General and the Holy See. Indeed, all things considered, the Local Superiors are to a large extent simple executive officers, charged with carrying out the written laws of the Society and the orders of their Superiors. One of the things necessary for this is that they should know the laws and orders.

For this reason, when each Local Superior goes into office, Father General sends him a copy of the *Consideratio*, and bids him be faithful in the daily employment of at least a half hour in making it. On the same occasion, Father General urges each and every new Superior constantly to study the Institute of the Society. Besides, he earnestly insists on every Superior being familiar with the decrees of the Holy See as they appear in the *Acta Apostolicæ Sedis*. This cannot appear strange to any, for what Father General desires of the Superiors, he desires of all, each according to his degree, namely, that every member of the Society should be fully acquainted with our Institute and with the acts of the General and the Holy See which affect him. He desires even that nearly all the orders sent to the Superiors should be made known to subjects, as it is a powerful means of helping an execution, if it is known that the Local or Provincial Superiors can say: *Obedientes præcipimus!* The *Acta Romana, S. J.*, for instance, Father General insists shall be left in the library, or the reading room, or in some public place, where each and every Father and Scholastic may read it at his leisure, not once only but as often as he likes.

COMMUNICATION BETWEEN FATHER GENERAL AND SUPERIORS.

The communication of Father General with the Provincials and Local Superiors is carried on in two ways, personally and by letter. The personal communication is when the Provinces, every three years, send their Procurators to Rome. An important part of their duty is to inform Father General by word of mouth on the general state of the Province, and on such details as they judge worthy of special note. Father General not only hears the Procurators, but asks them to give him their remarks in writing. These papers are afterwards considered in consultation and are acted on pretty much as ordinary letters are, only that they are given more importance, as emanating from a formally elected representative of the Province.

Besides the Procurators, Father General occasionally calls to Rome some other Father or Fathers from the Province, usually the Provincial. This he has done not a few times in the years since his election. Thus, for instance, when the business of the Austrian and Hungarian Provinces needed adjustment, he called the two Provincials to Rome; the five Italian Provincials were here in conference on their common Custom Book and other matters; the Provincials of Portugal and of Toledo are other instances, not to mention visits of various French Provincials returning from the visitation of their distant Missions in China, India, Egypt, etc. The Curia has also been favored during these few years with the presence of many if not all of our Missionary Bishops.

Besides these official reporters, chance Fathers passing through Rome have been able to inform Father General by word of mouth how things are going in their Province. In at least one instance such a visitor was requested to hand in his statement in writing.

Another means of personal communication with Father General is in the inverse sense, namely his communication with the Provinces. Of course Father General cannot visit the Provinces in person, as is evident, but he has sent Visitors to go in his name. Thus the present Rector of Louvain, during these years, made the regular visitation of the Congo Mission and brought his report to Rome. Even one of the assistants (Father Ledóchowski) has twice made a flying visit of inspection to Provinces of his Assistancy, on each occasion presenting his observations to Father General in writing. It may interest readers of the LETTERS to know that Father General, at one time, made no secret of his intention to have such a visit made to the American Provinces by the present Father Assistant. Probably it was the amount of time required that stood in the way of this plan.

But the most extended communication of Father General with the various Provinces and Houses is by letters from and to them. It will no doubt help all to know how this intercourse is conducted.

LETTERS TO FATHER GENERAL.

Letters to Father General are governed by the regulations of the *Practica Quædam* and by later ordinations. The *Practica Quædam* is now out of print, and a new

edition, including all the regulations to date, will soon be issued at Rome. Meanwhile the letter of Father General to all the Provincials dated December, 2, 1912, (*Acta Romana, S. J.*, 1912, p. 59) gives the main details. Let us select a few items for remark.

All letters to Father General should be written on paper cut in what is called *forma Romana*, namely, about the size of the common American typewriting paper. Any other form is sure to be inconvenient at Rome.

If the paper is transparent, the writing must be on one side only.

Typewriting is greatly in favor. Indeed, Father General very frequently uses type writing himself—in three of the Assistancies always. As soon as the other two Amanuenses are able to use the typewriter, their Assistancies will no doubt fall into line. A fourth Brother is learning the typewriter as these pages are being written.

The language of the letters must be *Latin*, except in the case of the Lay Brothers. If any other language is used, the handwriting must be very careful, especially from the English Assistancy, as our manner of forming the letters is different from the European. Above all, the handwriting must not be too small.

If a typewriter is used, the type must be clean and in good condition and the ink good.

These are simple and evident suggestions, but some in the past have neglected them, to the no small discomfort of Father General and the loss of his time.

Every letter must bear the name of the Province and the house and the writer's name very plainly written.

> NOTE. By way of parenthesis, it may be noted here that letters in which the above prescriptions are not carried out are liable to receive less consideration than is usually accorded, one simple reason being the practical inconvenience, or even impossibility of reading them. Indeed, Father General has not unfrequently written on the face of a badly written letter in English the words: *Non potest physice legi.* Verbum sap.!

Another important recommendation is *brevity*. If that writer, who sent Father General forty pages in poor handwriting on a certain project, had reflected that his letter was one of over 9000 official letters which

pass through Father General's hands in the course of a year, he would have realized that he wrote a great deal too much at length, and that it would have been infinitely better for him to spend an hour or two extra making his letter brief than to waste an hour of Father General's time on useless rhetoric.

Letters containing matters which are to be laid before Father General are to be written to him, not to Father Assistant, and much less to Father Substitute. This is an important rule—for it is a rule—and not a few instances of delay and perhaps of the frustration of hopes have occurred in the last few years from its non-observance. The rule, however, allows a writer to address Father Assistant in order to beg him to expedite the business. Let it be added, however, by way of parenthesis, that in this present year of grace, 1914, there is no need of urging the expedition of business, as matters sent to the Curia come up infallibly at the next Consultation and are attended to immediately.

The envelope address of letters to Father General may as well, and even better, be in English, *Very Rev. Francis X. Wernz, 8 Via S. Nicola da Tolentino, Rome.* There is no need whatever of any Italian or French address.

The mail is delivered in the Curia at about 9 A. M., 11.30 and 6 P. M.. It is first carried to Father Secretary, who looks it over and sorts it, sending the Brother around with it to the rooms.

Father General's letters are placed in his rooms. At a set time, he opens them, and when he has done with them gives them to Father Secretary. He too examines them and then passes them on to the Father Assistant. The latter reads them and gives them to the Father Substitute, who makes a summary of each and writes it on the back of the letter.

If the matter treated in the letter is to come before the five Assistants in Consultation it is not usually passed to the Father Substitute. These matters are such as questions of general importance to the whole Society; the closing or transfer of Houses; the erection of Professed Houses; important points of the Institute; the creation of new Provincials, Provosts of Professed Houses, and Rectors; final vows; the dismissal of Priests or of those under final vows. These matters must always be treated of by the writer in *Latin*, and each on a *separate sheet.*

CONSULTATIONS.

Each Assistancy has a set day for its Consultation.. In the English Assistancy this is Friday. At 6.30, then, on Friday evenings in winter, at 4 in spring and summer, Father Secretary and Father Substitute meet in the anteroom of Father General. When the hour arrives, Father Assistant raps at Father General's room and on the latter's entering the anteroom, the Father Substitute receives from him the day's packet of letters, which was delivered to Father Assistant in the morning and was put in Father General's possession at noon.

After a brief prayer to the Holy Ghost, a *Hail Mary* and the invocation *Sedes Sapientiæ, ora pro nobis,* said by Father General, he takes his seat opposite the pictures of St. Ignatius, and of Our Lady of the Wayside. On his left is seated Father Assistant, with Father Secretary opposite, while Father Substitute sits opposite Father General, across the round table which is used for Consultations.

The Father Substitute first announces the Sodalities of Our Lady or the *Bona Mors* Associations, if any, which have applied during the week for aggregation to the head Sodalities, or for erection and aggregation. Father General agrees to what is petitioned and assigns a date for the Diplomas. This is usually the date of the Consultation. It may be added here that the Father Substitute sends word of the act of Father General and of the date assigned to the Socius of the Province from which the petition came. As Diplomas signed by Father General are already in the Socius' hands, he has only to fill in the blank spaces and to consign the Diplomas to the original petitioners. This is the usual way; but when some petitioner applies directly to Father General—which seldom happens in the English Assistancy—the Diploma is made out in the Curia and forwarded from Rome. In some Provinces, a Father different from the Socius is in charge of this department of work.

After the Sodalities are disposed of, the Father Substitute reads aloud the brief summaries of the letters, beginning with England and going through all the Provinces in the alphabetical order of their Latin names. The whole Consultation is in Latin in all the Assistancies except Italy.

Each summary is read by sections if the letter contains several items of business. On hearing each sec-

tion, Father General turns to the Father Assistant and asks his opinion on the matter. He may also ask the Father Substitute's opinion, if he happens to be informed on some subject. Very rarely Father Secretary speaks. The opinions heard, Father General gives directions, the Father Substitute taking notes, what to say in reply to each item. When all the letters, or as many as can be attended to in the hour and a quarter before Litanies, are finished, the meeting breaks up. It may happen five or six times a year in the English Assistancy that a few letters are held over till next Consultation.

Before the replies are written, Father General sometimes calls the Substitute and gives him additional or revised directions. Then Father Substitute draws up on paper, leaving a wide margin and plenty of room between the lines, the first draft of the answer, often making separate letters for each of the matters treated in one and the same letter to Father General. This helps to clearness. The letters go, as he finishes them, to Father Assistant, who makes whatever alterations he thinks proper, sometimes even quite negativing the decision of Father General at the Consultation. From the Father Assistant the *minutes*, as they are called, are carried to Father General. He considers each letter again, accepts or changes the wording of the original minute, approves or rejects the additions or corrections and suggestions of Father Assistant, and when all is to his satisfaction writes *Visto*, *P. W.* at the bottom of the letter. This is a sign that the Amanuensis can proceed with his part of the work. The letter, neatly copied out on the official paper, is brought to the Father Substitute for revision and is sent in to Father General for his signature. The address is always indicated in the Amanuensis' copy, and the envelopes are written accordingly by another Brother who has charge of the outgoing mail.

HURRY AND UNOFFICIAL LETTERS

Occasionally *hurry* letters are sent to Father General, begging an immediate reply, even by telegram. Such letters, if they are really urgent, Father General brings to Father Assistant or Father Substitute the day of their arrival, hears their opinion, decides, and sends the telegram, or has the reply written immediately.

This, however, is a method not favored by Father General and is not admitted unless there is *periculum in mora*. He is especially averse to giving leave for new buildings by telegram, even when plans and everything else are fully approved. Dismissal from the Society he simply refuses to grant by telegram, no matter how urgent the case. The Institute has provided for most of these urgent cases in Rule 41 of the Provincial.

Occasionally, letters are written for Father General by Father Assistant or Father Substitute. This, of course, is an unofficial way and is employed for matters of no great moment; it is needless to add that the letters have not the importance of letters signed by Father General. It is almost as impossible to state another's meaning exactly, as it is to put another man's hat on his head to his satisfaction. It is no wonder, then, that matters decided in such letters have been occasionally decided otherwise by Father General in formal pronouncements.

When the Father Substitute writes thus for Father General his letters pass through Father General's hands, while his other letters go out through Father Secretary.

NORMAL COURSE OF AN ITEM OF BUSINESS.

It may be interesting now, in conclusion, to follow a detail of business through its normal course. Let us suppose there is question of putting up a building costing $15,000. As Father Provincial can give leave for the expenditure of only $1000, this matter must come to Father General.

First of all, the question is laid before the Local Consultors. The Father Rector of the College, in writing or by word of mouth, states it to each before the Consultation, giving ample time for previous consideration, and taking care not to let it appear which way he himself is inclined. Of course, each Consultor is fully acquainted with the financial details of the house, the reports of the Procurator having been regularly laid before him and his advice having been asked about them. Having given due time for preliminary thought, Father Rector next proposes the matter in formal Consultation and each Consultor manifests his opinion and the reasons. If the Consultors all agree in their advice, Father Rector cannot go against it

without consulting Father Provincial. If they all or a majority of them favor the building and Father Rector does also, he addresses himself to Father Provincial. Father Provincial lays the matter before the Province Consultors and if they are favorable sends it on to Father General, giving briefly the entire state of the case and reporting the opinions of all concerned. His letter, if from New York or Montreal, will take nine days or two weeks; if from St. Louis, New Orleans or Portland, a few days more. If it arrives any day of the week before Friday, it will come up in the Friday Consultation and the matter will be decided by that Friday night. The answer of Father General will be ready for mailing on Sunday evening or a day or two later, according to the amount of copying the Amanuensis has to do. A little calculation will, therefore, make it clear that this item of business will be determined in a little over three months—a month for the Local Consultation, a month for the Provincial Consultation, and five weeks for the Roman decision to arrive. Father General's reply is regularly written to Father Provincial and not to Father Rector.

ELDER MULLAN, S. J.

THE COLORED MISSION OF OUR LADY OF THE BLESSED SACRAMENT, PHILADELPHIA, PA.

(Continued)

In a note, enclosed with Mr. Smith's letter from which I quoted above, Mother Katherine has this to say about the big brownstone church: "The $50,000 property is out of the question, with regard to the church property I would have to see the Archbishop, but I hardly think he will regard it favorably." This and a letter I received a few weeks later, become interesting reading, now that that same church is the colored church of Our Lady of the Blessed Sacrament, dedicated by the late Archbishop Ryan. Later on we found that this church with a large parochial residence, the whole property being 125 feet on Broad Street, and all the church furniture could be bought for a hundred thousand dollars. To my suggestion to buy this

property Mother Katherine has this to say in a letter dated November 26, 1907: "In one of your letters you speak of the church at Broad below Brown. As far as I recall I thought there were two Protestant churches near there. The one had a large steeple and made a very nice Catholic appearance, the other was a kind of Oriental building with a dome-like effect, rather Protestant, which is for sale. But, Father, do you not think that the price, $100,000, is not to be thought of, even if we could do anything. The question of amounts of that kind would not for a moment be considered. Of course I shall be deeply interested in hearing these things even if we can not consider them. Perhaps Providence may have some place ready for our dear colored people."

Nothing daunted by this refusal, I kept giving Mother Katherine information about this church. I suggested to her that if she could not give all the purchase money needed to buy it, she could put in it what she wished, and the Society could get a mortgage on the property and be responsible for the rest of the purchase money. Finally she and Mother Francis came to the city to see the church and returnrd home enthusiastic over it. Without saying a word to me, they called upon Rev. Father Provincial, who happened to be in Philadelphia then. Mother Katherine offered Father Provincial to give $50,000, if the Society would give the rest. Father Provincial said he would have to see Father Emerick before he could answer. I told Father Provincial that I thought I could meet the interest on $45,000, provided I had the interest for a year or two in advance. Father Provincial on that same day accepted Mother Katherine's proposal by phone. He and Father Socius went to see the church and were pleased with it. But we soon found that it was not such an easy matter to get the church. Something more than money was needed. In the first place, it took nearly a year before the two churches were amalgamated, and the church we wanted vacated. Even after it was vacated, a host of difficulties had to be overcome before it would be ready to be put on the market. And then the owners either suspected, or found out that we wanted it, and very emphatically made it known that they would not for any money sell it to the Negroes on North Broad Street, nor to any Catholic body. Our agent, Mr.

Shields, called upon them several times, but could get no satisfaction. For a while we became discouraged and began to cast about for another property. We really needed a larger place. Our mission was growing every day and delay in getting a larger chapel was hampering the work and making every one restless.

About this time Mother Katherine sent me word to come out to see her on very important business, which turned out to be this. The Notre Dame Sisters had given up teaching St. Peter Claver's Parochial School, and Father Plunket, the pastor of the church, in great distress, had requested Mother Katherine to put her sisters in charge of it. Mother Katherine had, what she considered a very good plan. This was to fix up the stable in the rear of our mission for a chapel, rent a house near by for me, and form a community of sisters in the house in which I was living, and the mission was located. I told her that she had already promised to let me have some of her sisters to teach a school which I hoped to open before long. I said that I had the first right, and would not yield it to another. She replied that when I was ready to open my school she thought she could accommodate both Father Plunket and me. I told her also that I did not approve of moving the chapel into the stable. I said I did not think it advisable to upset the present flourishing mission, and start people talking again and perhaps stir up more opposition to us until we had a permanent building for a church to move into. The next day Mother Katherine and Mother Francis, her procurator, met by appointment at the mission Mr. Walsh, a contractor and builder, and got an estimate of what it would cost to make out of the stable a nice chapel. She was about to give the final word to go ahead, when I called her aside and told her that I would not agree to moving the chapel from where it was into the stable. We had a long argument over it. In the heat of the discussion Mother offered to rent a large brown stone house opposite to the mission for my residence. It appeared to me on the spur of the moment that possibly her offer might imply that I was attached to my present comfortable lodgings and was unwilling to vacate them for the sisters. I replied with some animation that during my mission life I had slept on tables and benches and was not now looking for the comforts of a brown stone mansion on Broad Street,

Phlladelphia. Mother Katherine seemed hurt, but that was the end of the stable chapel. But always after that I had the uncomfortable feeling of depriving the owners of the use of a house which they wanted for themselves.

Finally the prospects of getting the church brightened and then loomed up the contract which in the end proved so disastrous. In April, 1908, Mother Katherine wrote to me as follows: "Last month I was speaking with Mr. Smith, our attorney. He told me he would see you and have a talk with you concerning the agreement to be made with the Jesuits. As soon as we are able to secure our property necessary for the much desired church, it would be well to have all our arrangements in readiness, so there will be no delay in coming to terms. Mr. Smith will have time then to formulate an agreement between your Society and our Congregation, which will be acceptable to all concerned. When Mr. Smith was here recently he suggested that if we had an opportunity to purchase the property it would be well to have all papers in readiness for execution. I sincerely trust we may be able to get a church for Our Lady of the Blessed Sacrament. Have you heard anything recently about the church on Broad Street? No doubt, since the opera house has been begun we will scarcely be able to get the church on Broad Street at a very reasonable price. Mr. Smith's address is, Room 1006, Land Title Building, Broad and Chestnut Streets. I trust you can arrange to call on him. We may lose a valuable property whilst we are coming to terms about the agreement." When I called upon Mr. Smith, he asked me if we Jesuits had a corporation to which we could legally transfer church property. I said I thought we had such a corporation, and would enquire. I enquired at St. Joseph's. No one there knew of any corporation, for St. Joseph's church and residence. I called upon Mr. John Campbell, a parishoner of and an attorney for, St. Joseph's. He said St. Joseph's had no charter. He gave me a pamphlet relative to some trouble Ours at St. Joseph's had in selling an old grave-yard, that belonged to St. Joseph's because they had no charter. I asked Father Byrne, who had been Superior of St. Joseph's about it. He confirmed what Mr. Campbell said.

I then called at the Gesu. The late Father John Coyle, who was then the procurator there, said that we had only a college charter, and could not legally take over any church property. At the same time he took out the charter and read it to me. I informed Mr. Smith of my enquiries. He looked up the law of Pennsylvania and found out that it was practically impossible for a corporation of Priests to get an acceptable charter to hold church property. The present law in Pennsylvania relative to corporations to hold church property, was enacted in Knownothing times, I am told, to cripple Catholics. According to the provisions of this law the majority of incorporators must be laymen. This law was drafted by a Quaker, it seems, and the story is told, I heard Mr. Hirst tell it, that after it was enacted the Quakers, through its provisions, lost $150,000 left to them by will. A famous old Quaker gentleman, well known in Philadelphia at that time for his wit, one day put his head in the door of the office of the Quaker lawyer, who had drawn up the law, and remarked: "Thou didst bait thy hook to catch a Papist, but thou didst catch a Quaker."

Later on an amendment was made to this law, in favor of the Mennonites. I heard it said, a clause was inserted in the law, which is something like the follow-lowing: "Except when the incorporators are other than laymen." I have not a copy of the law at hand, and I am not sure what are the exact words of the clause. Mr. Smith gave me a memorandum of the law and the clause referred to, and his opinion, that we could not form a corporation in virtue of said clause, because, as he remarked, we must call upon our congregation for our support. I took this memorandum to New York to Father Provincial. I met Father Gillespie, Rector of the Gesu, at Father Provincial's door. I asked him to come in to see Father Provincial with me. When I explained my mission, Father Gillespie said: "Let us get a charter for all our churches in Philadelphia; we have trouble now over a house which was left to us by will and Father Zwinge, the Province Procurator, wanted to transfer the Province's property in Pennsylvania to us; but we have only a college charter and are not entitled by our charter to own it." It was decided to put the matter in the hands of Mr. Anthony Hirst, the Archbishop's attorney, and probably the best informed lawyer in Philadelphia on

laws regarding church property. Later on Father Gillespie and I called upon Mr. Hirst. He said that Father Zwinge had been to see him about the same matter, and added it was very difficult to form a corporation to hold church property. Because of the laws of Pennsylvania on this matter most all the church property in the Archdiocese was held in the name of the Archbishop, as Patrick Ryan. Mr. Hirst remarked further that he was in constant communication with the Archbishop to devise some plan to avoid an inheritance tax, I think he called it, in case of the Archbishop's death. He said that he would try to get a charter for us in virtue of that clause, which I mentioned above. He enumerated the different Courts, through which it would be vain to attempt it on account of the prejudice of their occupants. He thought he could get it through Judge Martin's Court. When Mr. Hirst drafted a charter for a corporation to be known as "The St. Ignatius Religious and Missionary Society of Pennsylvania," I received from him the following note, dated October 21st, 1908. "Kindly call with the other Fathers incorporators at my office to sign the charter." The incorporating Fathers were Father Gillespie, Rector of the Gesu and St. Joseph's College, Father Cahill, Superior of St. Joseph's Church, Father Green, Minister at the Gesu, and Father Coyle, the Procurator at the same house, and myself.

On the 25th of November, I received the following note from Mr. Hirst: "I beg to advise you that the application for charter for 'The Saint Ignatius Religious and Missionary Society of Pennsylvania,' has been referred by the Court to John M. Campbell, Esq., as Master, to consider and report upon the propriety of granting the same and that he will hear the testimony of the persons interested at his office No. 215 S. 6th Street, on Tuesday 27th inst. at 11 A. M., at which time and place kindly be present." It seemed when the procedure of getting the charter had come to the stage of examining the incorporators under oath, at the suggestion of Mr. Hirst, Judge Martin appointed Mr. Campbell for that purpose. Mr. Campbell and Mr. Hirst are both practical Catholics, and true friends of the Society. When we met at Mr. Campbell's office on the appointed day I asked him if he thought we would get the charter. He answered: "Of course, the

Court must accept my report." Sure enough we got our charter. It looked like a piece of irony for the Jesuits to get a charter through a loophole made in a law against the Catholics and in favor of our enemies. Now that we had a charter, we were in a position to enter an agreement with Mother Katherine and take a title to the new church of Our Lady of the Blessed Sacrament.

In the meantime, Mr. Walter George Smith had drawn up an agreement, which I had not seen, nor thought of. I was only thinking of my church and of getting away from my cramped position, which was becoming daily more and more intolerable. Not long after we got our charter this agreement had been shown to Father Provincial, and given to our lawyer, Mr. Hirst. I was informed by Mother Katherine, that the $50,000 which she would give towards the church, would be a first mortgage against it without interest as a guarantee that the Jesuits would live up to the conditions of the agreement. This was a "knockout blow" to begin with. I went to Father Gillespie to see if he would not use his influence with Mr. Michael J. Ryan, President of The Girard Avenue Trust Company, and a prominent Catholic, living in the Gesu parish to get him to take a second mortgage on the church. He refused absolutely to consider a second mortgage in any shape or form. He said that he did not think we could get such a mortgage in Philadelphia, unless perhaps at a fabulous rate of interest. We went then to the Twelfth and Chestnut Street Bank, controlled by Catholics, and received the same answer. I went to see Mr. Hirst, and asked him what he thought I should do. He advised me to urge Mother Katherine to relax a little. I wrote her to this effect. I said that I considered a solemn agreement entered into by a Jesuit Provincial and five Jesuit Fathers was a sufficient guarantee, that the Society would live up to it without the pressing of a first mortgage. But Mother Katherine stood firm for her first mortgage. I then went to see Father Provincial about it. He said that the Province had no money to lend, and if Mother Katherine tied our hands, we could not do anything. On my way home I stopped at Cornwells. Mother Katherine was immovable in holding on to the first mortgage. After some talk she decided to give me a note of introduction to Mr. E. T. Stotesburg,

President of the Drexel Bank in Philadelphia. The note simply stated. "This will introduce to you Rev. Father Emerick, S. J., who will speak to you on some business." Mr. Stotesbury received me with the greatest of courtesy. When I explained to him the situation, he asked: "What church do you want to buy?" I said, "A church at Broad Street and Fairmount Avenue." "Oh yes," he said, "the Presbyterian church at Broad Street and Fairmount Avenue. You want a second mortgage, for how much?" I replied, "$40,000." "All right," he said, "I can get that for you, Father. What rate of interest can you pay?" "Five per cent," I answered. "Very good, and for how long do you want the money?" I said, "For ten years, with the privilege of paying off the principal by instalments at any time I may want to do so." He said, "I can give you a $40,000 second mortgage against the church at 5 per cent. for ten years, and you may pay the principal by instalments whenever you wish. Will you pay the interest annually or semi-annually? I would suggest half-yearly." I answered, "I will pay it half-yearly." "Mr. Stotesbury replied: "Very well, Father, when you want the money call for it, and in the meantime if you want any further information, I will be pleased to give it to you." Now at last I was to get the long prayed-for big church. I immediately went to Mr. Shields, our agent, and told him to go ahead with the purchase of the church; that Mr. Stotesbury would give me a $40,000 second mortgage on it. Up to this time I had not yet seen the agreement or even thought of it, but Mother Katherine had often referred to it in conversation, she seemed to be afraid that the Jesuits would never accept it. One day I said to her something like this: "Mother, if you are so awfully diffident of the Society why give them any money at all?" The agreement came up even with the other Superiors in conversation. Mother Francis once said to me: "Mother thinks of putting in the agreement a provision that the Rev. Father Provincial will always appoint a priest in charge of the Mission of Our Lady of the Blessed Sacrament, who has a liking or zeal for the colored people. I told her that the Superior would never consent to such a condition. When Mother Katherine thought that the agreement had been accepted by the Society, she seemed much

relieved, and expressed herself to this effect: "Now that the hardest thing is accomplished, the acceptance of the agreement by the Jesuits, God will do the rest. He has done much. He will remove the other difficulties." On the Sunday after I told Mr. Shields to go ahead with the purchase of the church, during the Sunday School hour, I was talking with Mother Francis. She said something about the agreement that nettled me, and I learned then that a copy of it was with Mr. Hirst. The next day I went to Mr. Hirst and asked him to show me the agreement. As soon as I looked at it I said: "This won't do." I brought it before Father Gillespie. He said: "Why this is a serious matter. You must never put the Society into a hole like this, you'd better write to the Provincial at once."

I insert here the proposed agreement of Mother Katherine.

THIS AGREEMENT made this———day of————in the year of our Lord, one thousand nine hundred and nine, between CATHARINE M. DREXEL, of Bucks County, Pennsylvania, party of the first part, and THE ST. IGNATIUS RELIGIOUS AND MISSIONARY SOCIETY OF PENNSYLVANIA, a corporation under the laws of the State of Pennsylvania, party of the second part.

WITNESSETH that the party of the first part, in consideration of the covenants of the party of the second part hereinafter contained, doth covenant and agree to and with the said party of the second part as follows,

That she will give and donate to the said party of the second part the sum of Fifty Thousand Dollars ($50,000) for the purchase of certain real estate situate on Broad Street in the City of Philadelphia, described as follows.

(Here follows description)

The said real estate and the buildings thereon erected to be used as a mission and church for Colored People under the management and direction of the party of the second part, the church to be known as the Church of Our Lady of the Blessed Sacrament, and the remaining property to be used for the purposes of a school, rectory, lecture hall, or otherwise, in connection with the said mission and church. The title of the said real estate to be vested in the party of the second part.

And the party of the second part, in consideration of the covenants of the party of the first part, for them-

selves, their successors and assigns, covenant and agree that the said real estate and buildings shall be used only as a mission and church for Colored People and a rectory, lecture hall, or otherwise, in connection with said mission and church, the rectory to be occupied by the priest or priests of the Society of Jesus assigned to the charge of the said mission, whose entire time shall be exclusively devoted to mission work among the Colored People, whether members of the Roman Catholic Church or otherwise. It being understood and agreed by the parties that the mission and church are established for the sole purpose of ministering to the Colored People of Philadelphia, whether Catholics or non-Catholics, and bringing them to the knowledge of the Roman Catholic faith.

And in the event of the non-continuance of the use of the said real estate and buildings thereon erected for the purposes of a mission and church for Colored People and for secular and religious instruction of said Colored People under the charge of a priest or priests of the Society of Jesus, as above set forth, or if for any reason whatsoever it should be found necessary or desirable to dispose of the said church or the buildings above described, or they or any of them should be conveyed to any other corporation or individual whatsoever, or if they or any of them be diverted by the party of the second part to uses other than those hereinbefore mentioned, without the consent of the said Catharine M. Drexel, party of the first part, or in case of her death, of the Sisters of the Blessed Sacrament for Indians and Colored People, a corporation under the laws of the State of Pennsylvania, or in the event of their failure to fulfil any of the conditions as herein set forth, the said sum of Fifty Thousand Dollars shall be at once due and payable to the said party of the first part, or in case she should not be living, then to the Sisters of the Blessed Sacrament for Indians and Colored People, a corporation under the laws of the State of Pennsylvania, as aforesaid. Provided, however, that if at any time it becomes necessary or desirable to make sale of the said real estate or any portion of it, if consent be given by the party of the first part, or in case of her death, by the Sisters of the Blessed Sacrament for Indians and Colored People, as aforesaid, the same may be sold and the proceeds invested in other real estate suitable for which the said mission and church of Our Lady of the Blessed Sacrament have

been established. Such consent to be evidenced by the agreement in writing of the said party of the first part, or in case of her death, the agreement in writing under the seal of the Sisters of the Blessed Sacrament for Indians and Colored People.

And for the further securing of the performance of the conditions of this agreement, the said party of the second part covenant and agree that they will make and execute a bond and mortgage to the party of the first part in the sum of Fifty Thousand Dollars ($50,000), to be duly recorded in the office of the Recorder of Deeds of the City and County of Philadelphia, which said mortgage shall be a first lien upon the said real estate, conditioned for the payment of the said sum of Fifty Thousand Dollars within ten years, without interest. But it is hereby agreed that payment will not be required so long as the stipulations in this agreement are faithfully complied with by the party of the second part.

In Witness Whereof the parties hereto have hereunto set their hands and seals the day and year first above written.

Signed, sealed and delivered
in the presence of————————

Father Gillespie showed the agreement to his Consultors, not one of whom liked it. I immediately wrote to Rev. Father Provincial, giving him my objections to the agreement. In answer to my letter, Father Provincial wrote, January 23, 1909. "I received your letter of the 22nd inst. You are on the spot and know conditions. Nothing has been agreed to thus far between Mother Katherine and me. The agreement she presented was only for inspection. We shall not agree to anything that will unduly hamper our apostolic work later. I shall not myself sign anything until it is presented to you and others to see whether we are prudent in binding ourselves by such and such conditions. Be very frank, though courteous, in your presentation of difficulties and arguments to Mother Katherine."

It is clear, I think, from all that has been said, that the real obstacles to my very carefully thought-out plans for establishing a mission for colored people in Philadelphia, came from the conditions demanded by Mother Katherine. In spite of her zeal and truly apostolic spirit she wished to bind the Society to

conditions which it could not accept. I was convinced that my plans were feasible with or without the assistance of Mother Katherine; but with her generous cooperation I felt that they could be more speedily realized.

After the receipt of Rev. Father Provincial's letter I wrote as follows to Mother Katherine.

"836 N. Broad Street,
Philadelphia, Pa.
January 27, 1909.

Dear Reverend Mother Katherine:

Last week for the first time, I saw the copy of a proposed agreement between you and our Society relative to the purchase of certain church property.

I showed this document to Fathers Cahill and Gillespie. The latter showed it to his Consultors. One and all were emphatically opposed to such clauses in it as: "That said real estate shall be used *only* as a mission and church for Colored People," and, "whose time shall be exclusively devoted," &c., and, "for the sole purpose," &c. I wrote to Rev. Father Provincial explaining to him the situation. He answered, saying that he would be guided in the matter by the advice of the Fathers here.

Previous to last week I hardly gave the conditions of an agreement between us a serious study. I was so anxious to have the great work, which I have so much at heart, hurried up, that I was ready to agree to almost anything that would further it. But since last week I have been thinking very seriously over the matter, and this is what I candidly think.

a) Hampered by the conditions specified in the above quoted clauses I could not possibly finance the mission.

b) The work itself would be doomed to failure; the Colored People themselves would resent the discrimination against them, and would not come to the mission, or take any interest in it.

c) It would be against the spirit of our Society to do apostolic work for a monetary consideration.

d) It would reflect upon the good name of our Society to bind ourselves by a deed which would be kept in the city and ecclesiastical archives to do certain apostolic mission work for money, which we are obliged to do by our vows and constitutions and the ecclesiastical statutes of the diocese, the moment we take charge of the mission or church.

e) It would be a tacit admission that a Jesuit Priest in charge of the mission of Our Lady of the Blessed Sacrament could so far neglect his vows and constitutions and his duties as a pastor of souls that he must be compelled to live up to them by the civil courts.

f) The contract, as it stands in the copy which I have, has very much, to my mind, the appearance of something like simony. Allow me to show you. The contract, stripped of its legal verbiage, is equivalent to this: "I, Mother Katherine, will give the Jesuit Fathers a mortgage of fifty thousand dollars without interest on a church property, if they will use said church property for specified spiritual services and administer the Sacraments and do the other spiritual services connected with a Colored Mission in return, and in case they fail to comply with these conditions the fifty thousand dollars, immediately, *ipso facto,* becomes due to the Sisters of the Blessed Sacrament."

Father Sabetti, on page 142, question 6, of his work on Moral Theology, asks this question: "Can any thing be received, without the stain of simony for the administration of the Sacraments and for other ecclesiastical functions, especially in this country? He answers: "For the Sacraments and Sacramentals, and the labor intrinsic to them never anywhere can anything be taken as a price."

A priest in all such cases is not allowed to receive any remuneration, except as a stipend, offering and alms. In the legal contract in question we would legally bind ourselves to do these spiritual works in consideration of the fifty thousand dollars, and in case we failed to do them we would be legally obliged to refund the money.

Again, such a contract would be practically useless. Suppose the Father in charge of the mission became careless, and did not live up to the terms of the argreement, what would the Sisters of the Blessed Sacrament, the aggrieved party, do? Would they sue the Jesuits for a breach of contract? How funny that sounds! The Sisters of the Blessed Sacrament versus the Jesuits for a breach of contract. . . .

The more I consider the last part of this contract the more it appears to me potent of possible future mischief. Therefore, having seriously considered this matter, having in view the best interests of the work, the customs and spirit of the Society, and our motto, A. M. D. G., I could not in conscience be a party to a

contract legally binding myself and Ours to do certain apostolic work for monetary considerations. The safest and most correct way is to follow the universal custom of the church in like circumstances, that is to receive whatever is given only as alms or stipends for the work."

I am quite aware of the fact that this letter was not the most prudent or the most diplomatic, that could have been written. It was overdrawn and appeared to assume, what was not true, and was never meant, that the contract was a monetary offering for a spiritual good as a *quid pro quo*. I meant to say that it had that appearance. It had so much of the cash bargain in it and it was so exacting that practically it was just as objectionable. Had it been intended as such, I doubt if it could have been drawn up more carefully and exactingly. This became more apparent in the end when Rev. Father Provincial offered both the Archbishop and Mother Katherine, to continue the mission without any money from Mother Katherine.

They both refused to allow us to keep the mission unless we took the money and submitted to the contract. It was either take the contract and money or give up the mission. The mission was inseparable from the money and contract.

If we had submitted to the contract, and accepted the fifty thousand dollar first mortgage, we would have been bound hand and foot, merely chaplains of the Sisters of the Blessed Sacrament, as I had been during the past two years. We would have had three superiors to consult in making any important move. His Grace the Archbishop, Rev. Father Provincial and Rev. Mother Superior of the Sisters of the Blessed Sacrament. It would have been Rev. Mother this and Rev. Mother that and Rev. Mother the other, to the end of the chapter.

Again, to understand my letter, it should be understood that I had not the slightest intention of offending Mother Katherine. The best of good will existed before and after my letter. We had more than once disagreed and fought out some point. I felt as much at home in writing to her this letter as I would have in writing to one of Ours with whom I was on the best of terms. From that time on I received the most friendly letters from Mother Katherine and the Sisters of the Blessed Sacrament.

(*To be continued*).

LETTERS OF CIVIL WAR CHAPLAINS.

Rev. and Dear Father,

P. C.

Looking through some volumes of the Études, which are half a century old, I came across letters written during the Civil War by our Fathers who fought under the banner of the Prince of Peace, while the armies they served as Chaplains bled for the Stars and Stripes of the North, and the Bonnie Blue flag of the South.

For me personally the letters were of deep interest, seeing it was easy to make a "compositio loci" for some of the scenes they recall. To the south-west of the Georgian Novitiate, there is a hill whose top is still crowned with a mouldering redoubt. If you follow the line of fortifications it will take you through pasture and cotton field, up hill and down, until after having been cut across by railroad and highway it ends with the red banks of the Ocmulgee River. In the green gloom of pines that murmur yet as did their sires of the forest primeval, within sound of the rushing river, a graveyard's mossy marbles name, sometimes only number, the Confederate dead below them, while in the holy silence of our God's acre, one of the Civil War Chaplains, Father Darius Hubert, sleeps unto the day of universal reveille and the coming of "signifer sanctus Michael."

Others also will find pleasure in reading these 'twice told tales;' for, far away though they may be from the Gulf States, still, since they have been in Frederick City—"green walled by the hills of Maryland"—and in Georgetown; have tramped the pikes as did those Chaplains in an elder day, they will have their interest awakened by the mention of these places.

Lastly, I trust, another class of readers will be done a charity; those who have not lived in the scenes whence the letters were written, but who have been thrilled by the ringing war-stories of John Esten Cooke; been charmed by the sweet vignettes of a time and a line, gone like their author, Joel Chandler Harris; been grieved when tears fell in camps or failed to flow because of sorrow too deep in mourning homesteads—those pathetic portrayals of Thomas Nelson Page.

These, Reverend Father, are the reasons *ab extrinseco* which have led me to translate the letters of Civil War Chaplains, North and South. Now, to the letters themselves, so that their intrinsic merit may be seen. My first instalment will be gathered from those of 1861 only.

The writer of the first letter, whose name I am unable to discover, dates his letter, New Orleans, April 17, 1861. The city is in a ferment of excitement. News has come of the capture of Ft. Sumter by the Confederates under Beauregard. Prophecies are spoken that the war will be long, bloody and merciless. For the Jesuits in the South the only light of cheer in the night of war setting in for the Nation is their being able to offer their religious ministry, trammelled by no party prejudice. While the political world discusses the Negro Problem, the everlasting missionary cry—"charitas Christi urget nos"—echoes in the ears of our Fathers, and their one ambition is to evangelize soldier and civilian, bondman and free. The crook of their zeal guides sheep sprung of many lands. There are Irish, German and French in the city and the three-in-one priest is he who has trilingual preaching powers.

The regiments forming are made up, almost entirely, of Catholics, who feel they will face with greater courage one firing-line and be themselves another, if their consciences are at rest. And so the Fathers are all day long hearing their confessions. Worry is on the face and dread in the souls of all, but no one feels that the cause of the South can fail. In fact, so buoyant are hearts and roseate their hopes, despite the grim knowledge of a fearful conflict, that real-estate has tripled in value. Night and day the foundries are clanging; cannons and mortars are being cast; shipyards are busy on vessels of war. With a prayer that God send peace, thereby making needless all this preparation, the writer ends his letter.

The date of the second letter is June 1861. The war has been on for two months. The place of writing is Spring Hill College, situated, as the writer strangely states, "near New Orleans." Already the entire coast of the Southern States is fenced in by the Union blockade. That Mobile Bay should be watched by Federal gunboats causes surprise to the writer, for he writes, "we are 2000 kilometres from Washington." Our

Fathers have been called upon to act as chaplains, both by the army in the field, as well as by the Government at Montgomery, and the petitioners state in their written request that they "recognize the worth and admire the truth of the Catholic Church." General Beauregard commanding in Virginia is an excellent Catholic. All day and all night our Fathers are hearing Confessions in their tents, and religion awakes to such life, and the marks of active faith are so abundant, that the Chaplains are singing "Exultets."

Quite recently a Captain came to the College and asked to see a priest. "Father" said he to me, "I don't belong to any church. I'm off for Virginia to-day with my company. I want to set myself right before God. Could you please fix me up?"

The short time did not permit a detailed instruction, and so, setting forth the essentials, and these being satisfactorily grasped by the martial neophyte, the Father baptized him. The brave fellow with a lightheartedness that came of grace alone took train that evening for the red arena of Virginia.

Up in Tennessee a famous Protestant minister, Brownlow, is preaching revolt against the masters to the slaves. The other states in consequence are keeping a watchful eye on all persons of his stripe. Even when the negroes get up in the Northern states they find themselves cut off from all social contact with the whites. In the street cars they are not allowed to sit next to a white. New York's public schools and Protestant churches are closed to them. With a moral reflection on how "a man with his passions is ever the maker of his own unhappiness" the letter closes.

New York City, July, 1861, is the place and date of the third letter. This time it is a Northern Chaplain who writes. He informs his reader in France that New York is to the Northern states what Paris is to his countrymen. Four months of war have changed everything in the big city. The people see the Hudson no longer. Their thoughts and their eyes are on the Potomac, where all is not any too well. For several weeks back, on the south bank of that river the Confederate flag has been floating in full sight of the White House. Alarm follows alarm, set afoot by the newspaper strategists, by denuntiatory addresses in theatres, by lurid harangues in Union Square Park, and by the daily stream of soldiery flowing from railway station to ferries.

The writer leaves for a moment the war topic and tells of missions given by our Fathers in and around New York during the preceding winter. Everyone a gratifying success. Catholics and a goodly number of Protestants followed the sermons with remarkable interest. Several conversions were made. Things were going on smoothly until March, when the missions stopped all of a sudden. Newspapers told of how the new President, Abraham Lincoln, had to protect himself from assassination by travelling incognito while passing through Baltimore on his way to the Capital. In April Ft. Sumter fell; war was declared; the call for troops issued and Northern eyes were turned southwards.

Our college at Georgetown, the writer tells his European reader, is situated on an elevation which affords an excellent view of Washington. It is a splendid military position. The college has to send home 350 boarders in order to be able to give lodgings to a regiment set there to guard one of the approaches to the Union Capital. The Government offers to pay $2000 per month for rent, but the Fathers answer that they are ready to bear their part in the sacrifices of the hour and firmly refuse the money.

Three Chaplains have been appointed in answer to the Government's petition. They hold the rank and draw the pay of captains. When hard pushed on eves of battle they are to be reinforced from Georgetown or Holy Trinity Church. A third of the Federal army is Catholic, Northern Irish, Germans and French are pitted against their fellow countrymen fighting for the South. The officers say they will make good soldiers; the Chaplains are wondering if they will stay good Catholics. There must be grounds for doubting that the result from the view-point of religion will be of the happiest, for the writer ruefully adds, "I am relying on nothing but divine grace."

The process of recruiting, as carried out in New York City is next described. Tents are put up in City Hall Park to serve for enlistment bureaus. A sergeant walks up and down in front luring volunteers. In order to fire with martial ardor the citizens who burn with no war-fever guns are everywhere picturesquely stacked, the purpose being to appeal to the romantic element of the able-bodied men. Huge posters sketch to fancy the glamor of life in camp. The

strategy-staff is shown framed in flame and smoke, its chief serenely pointing to the armies at grips in the distance. Galloping orderlies are off at full tilt to bear instructions to field officers. The common private is no where in this splended tableau. The Government offers the newly-enlisted $80, and a month's salary of $13. Bodily comforts are assured him, a dashing uniform is to array him, and when the war is done and home he comes, grants of land await him. Upon signing his agreement, pocketing his $80 then and there paid him, donning his uniform he is given a place in the ranks, drills in the Park with other raw comrades and then down Broadway he goes, amid walls that flutter with flags and streets that shout with joy as the gallant troops file by.

The writer finds in these soldiers of the "rush order" kind, plenty of courage and patriotism, but a woeful dearth of religion. This deficit is true of the veteran also. To show how careless of the hereafter is the average soldier the Chaplain tells the following story. A Protestant minister came to a Catholic Colonel for permission to preach to his regiment. It is the custom here to welcome anybody who wants to make a speech, to hear him out, no matter what his opinions may be in faith or politics. The permission therefore was granted. When the minister had finished his sermon, the Colonel himself gave an address. "Fellows," he said, "have you heard the minister's speech?" "Aye, aye," they all answered. "Well then," he continued, "what are you going to do about it?—going to believe and follow out what he's been telling you, or go to hell?" "Go to hell," they roared to a man. The minister, astounded at such an unlooked for slogan, went off in a fit of fury, storming at the Colonel whom he accused of being hand in glove with the devil for the damnation of the regiment. The Colonel lit his pipe and puffed and smiled serenely in turn, and his men smiled with him. Sad to tell, the Chaplain concludes, most of these men were Catholics, but in name only. Another explanation of the incident is that the good Chaplain believed the roguery of these Irish Catholics to be real, and he was shocked by their words as much as the minister was enraged.

What helps the Chaplains greatly in their ministry is the grouping together of the soldiers according to nationality. One met whole regiments of Irish, Germans and French. The Chaplain although appointed

to one fixed regiment could, if he cared to, visit with full liberty any regiment that had no priest. When he hears that the army on the south bank has its Jesuit Chaplains he is overjoyed. Pictures of meetings on battle fields stand out on fancy's walls. Lest his reader in Europe mistake the nature of the meetings-to-be, dreading a ferocious onslaught even between Jesuit brethren, our writer hastens to say "there's nothing to be afraid of; brotherly love will make tears not sword-strokes fall." Then with a fervid crescendo he perorates, "we are waving the same flag, our device thereon emblazoned is known and respected by both armies. It is, "Friends of All," but mostly of sinners, of wounded and forlorn. Oh! that the men we are going to live, toil and maybe die with, had the same sentiments of charity for one another. Sons of the same land and subjects, until lately, of the same law and government, they think of nothing now but of fighting and slaughtering one another. What would Franklin and Washington say, were it given them to walk again with their countrymen and to stride with noble tread the soil of America which they freed of yore from foreign servitude? My heart shudders at the mere word 'civil war.' Alas! it may mean the ruin of my poor country. One thing is certain. It is a gulf yawning to swallow thousands of victims, and their end will be,—where?" Thus the letter ends.

Our Chaplain leaves New York when his regiment is fit for the fray, and dates his next letter July 12, 1861. He writes from Camp Mary, near Washington. On arriving in Maryland he is assigned with his regiment to the Army of the Potomac, General Scott commanding. Camp Mary is two and one half miles distant from the Capital. During the first two weeks the Chaplain is able to sleep at our Residence, but he soon forgoes this comfort and sleeps in camp, because the soldiers choose the evening to make their confession. He asks his reader to picture the writer as one of Jacob's children living under a tent—to-day here, to-morrow gone. The patriarchal tabernacle is eight feet square and serves him for bedroom, chapel, confessional and parlor. At present there are only 650 men, but when the roster of the regiment is full, it will show 1000 names.

The ministry for three weeks shows 313 Confessions, 132 Communions and three Baptisms. Outside his

own regiment which is three quarters Catholic the Chaplain has prepared a hundred for First Communion. The Catholic soldiers for the most part are Irish. They have the traditional marks of their race—a vivid faith, deep reverence for the priest and for anything associated with their religion. While he rejoices over these good qualities, our Chaplain finds he must bewail "that fault only too common among some of them — a thirst for strong drink. This deplorable vice has made many of them give up using the Sacraments for ten years and more." Then comes this observation—"Keep an Irishman from getting drunk and you can do anything you want with him. He is chaste, pious, big-hearted; but once drunk,—and it takes very little to make him so—he stops at little except eating meat on Friday and slandering the Church and her priests. So weak are they to fight their failing, that it is no rare thing at all to meet men, who to-day with the best will in the world, will swear to you on their knees, hand on Bible, never to touch a drop again, will, from the force of habit and the devil's reinforcing, be drunk anew in an astonishingly short time."

For his German and French Catholics the Chaplain gives a negative eulogy only. He finds them in no wise comparable to the Irish. As yet he has had no chance for a throw of the apostolic net among the Protestants. They are always ready to chat with him, but that's all. Religion is a small concern with them. With them and the Catholic Priest the neutral ground of conversation is camp-life, prospects of a battle, and the final outcome of the war. When he tries to feel their religious pulse, he is aghast to find scarce a beat. A question on this topic put them by the Father gets this frosty answer—"Oh, as long as I follow my conscience that's enough for me!" This chill indifference regarding the "unum necessarium" he calls the fruit of Protestantism whereof New York City has thirty-six sects. There are Methodists pure and mixed; Baptists benighted and enlightened; one pulpit cries down the doctrines of the other; all hack with heretical axes at the seamless tunic of Truth; some stand on the Bible as the rock foundation of their beliefs; others need it not, seeing they get direct inspiration from above. These seers fortell the end of the world coming without fail in 1867.

With a word to Catholics on the blessings of their oneness of faith, the writer next tells of the daily skirmishes, some smart, some languid, which take place along the Potomac's banks. No decisive blow has yet been delivered. The score of the skirmishes is even for both combatants. Lately a Union officer got the order to advance. Unwisely, as it later proved, he entrained his force and puffed right into the enemy's lines. All the Confederates had to do was to capture the train, and the crated Federals were sent South. Such blundering he attributed to a want of experience, prudence and sagacity on the part of the Northern Commander. Officers and men alike are green to warfare, but of admirable courage. The papers print daily clamorous headlines—"What are they sleeping for down there at Washington? Why don't they do something? Give us a battle." The Chaplain closes his letter with these grim words: "My regiment is ordered to break camp and move forward. They'll get their battle and a bloody one too."

Two full months have passed and the Chaplain is now in Virginia. He writes his next letter from Fort Albany, September 18, 1861. If it were not for his care to say where the camp is situated, not we ourselves to-day could know where it was. For the benefit of his trans-Atlantic reader, to spare him a wild goose chase over inadequate maps, he tells him to find first Virginia, then Alexandria on the Virginia side of the Potomac, a little south of Washington. His last letter had promised an early and deadly engagement. This took place on the 21st of July and was the Union defeat of Bull Run. This name he translates into French as "le torrent du taureau." His regiment took no part in the battle but was fearfully used up in brain and body by the anxiety of waiting for the order that would put them under fire. At noon that day, orders came from Washington to set out at double quick time. Boats took them down to Alexandria where they were made to wait until half-past four. Then by train they went to Fairfax near the scene of battle. Eager crowds were coming to see the fight. Wagons of all descriptions filled the roads and fields wherein the battle was to be fought. The wagons were turned into grandstands. Night fell. No one went home. A bitter disappointment was in store for our Chaplain and his men, and a sulky regiment it was which, in obedience

to orders, took up its position in a piece of woods two miles away, where it stayed while the tide of battle rolled by the creek of Bull Run. The wind brought to these peevish, pent-in soldiers of the North the victorious Rebel yell. Their irritation quickly gave way to dismay lest they be surrounded and taken. The dreadful disquiet was over when, at one o'clock A. M. the order was given to fall back upon Alexandria. It was well that the moon was at the full, for no one knew the way. Roads that looked like pikes ended in farmyards. Others led them after an hour's good marching into dense woods. Thus, back and forth they went like toys of fortune. Five of the morning came. The sun was up. The retreating Federals still eight miles from Alexandria. At last at ten o'clock they reached their destination, marching all the time in a pelting rain. They were crowded with other regiments into a fort on the outskirts of the city. There in the sloshing, sucking mud, with no shelter against the drenching rain, they had to herd. Their discomfort was great because it was July, but the hunger that gnawed within them was more maddening than the heat. Some poor chaps lay down in the mud, finding in sleep surcease of suffering. The rain stopped but a scorching heat followed after. Then it was our Chaplain came near collapsing, faint from exhaustion, but the grit of his comrades shamed his failing senses into resistance.

His analysis of the Union defeat makes it due to a clever move on the part of General Johnston which enabled him to get away from General Patterson and then to fall suddenly on the right wing of the Union army commanded by MacDowell. He gives a New York regiment the inglorious distinction of starting the shameful stampede. One of our Fathers was given a pass-port which permitted him to go to the battlefield, there to minister to the wounded and dying. It was some days before he came back to Alexandria, having been detained by General Beauregard, who judged his presence there of prime necessity.

Of his own regiment our Chaplain has this to say. The men are very much attached to him and he returns their affection. Monthly Communion is the regular thing, that is, for the privates. As for the officers, who are ever respectful and charming socially, he complains that they rarely confess. They gave him very little encouragement, when he was making arrangements for Mass on Sundays. They had said that they would

do everything to help him, but their fine promises were not kept. Sunday would come and when the priest was ready to begin Mass, it was found that the soldiers were either at breakfast or at drill. He generously excuses the officers however, for failing him, laying the fault of it to their forgetfulness rather than to their ill-will. Profiting nevertheless, by the lesson their untrustworthiness taught him, he goes, bell in hand, like St. Francis Xavier, ringing his way through camp. Some are for choking him because he disturbs their slumbers. The worst thing he gets is a growl from surly Protestants. Each week-day Mass has half the regiment hearing it, and Sunday morning all are there save those on guard. Each evening likewise, they come for prayers in common.

Passing from his spiritual ministrations the writer takes up next the management of the army in temporals. The officers are not fed at a common mess-table provided by the Government. Each month they are allotted a sum of money towards buying such food as they prefer to eat. Ordinarily they club together, and with their money thus pooled they have a chef of their own. It is the Chaplain's good luck to dine with the officers and the menu receives great praise. He finds the common soldier in the American Army better paid, clothed, fed and lodged than in Europe.

Returning to the topic of the retreat after Bull Run, he says that he was so undone by fatigue that he was permitted to return to New York for a fifteen days' rest. His white hairs have doubled their number within the last three months. When his furlough is up, and he is back in camp again, he finds a new tent has been set up for him. He cuts up the old one to make partitions in the new. The improvements show a bedroom, a passage and a little chapel. Here the Blessed Sacrament is reserved at all times. He keeps this a secret. Though the selfishness is really prudence he does not escape the prickings of conscience when he considers how The Word made flesh dwelling amongst us would multiply His graces according to the multiplication of His visitors. A public chapel however is out of the question. Forecasting dire ruin for the country if the war continues, he closes his last letter of 1861 in a strain made funereal by the disaster of Bull Run.

By verifying a reference which the Études gives to the Annals of the Propagation of the Faith for 1862 I have found the Chaplain's name. He is Father Tissot and the person in France to whom he writes is his own brother, not however of the Society.

T. S. KING, S. J.

THE FEAST OF THE MOTHER OF GOOD COUNSEL IN SCUTARI.

The 26th of April and the Monday following the 3rd Sunday of October are great feast days for the Christian population of Albania. For these are the days set aside to pay a tribute of love and veneration to the heavenly Mother and Protectress of the country, Our Lady of Good Counsel. Past indeed are the times, in which Mary possessed a beautiful church at the foot of the fortified hill of Scutari. For as tradition has it, the celebrated miraculous image of Mater Boni Consilii took flight in the year 1467, when the hordes of Moslem unbelievers invaded the country, to find a new asylum on the other side of the Adriatic Sea at Genazzano. But the people of Albania, at least those who have remained faithful to the Catholic Church, in spite of all the insults and oppressions, never forgot Mary, and whenever occasion offers itself show by unmistakable signs their ardent love for the Zoju e Shkoders i. e. Mother of Scutari. In proof of this there are the innumerable copies of the miraculous image to be met with everywhere in churches and in private houses. There are also the two feast days, observed in her honor with special permission of Rome, the one in April for all Albania, the second in October for Scutari.

On both days, but especially on the feast day in October, Scutari becomes the gathering place of great crowds of pilgrims. From the plains of Sadrima and the valley of the upper Drin, from the mountains and little villages of the Malzija, the plateau of northern Albania, they come, often having traveled for days, to take part in the solemn festivities; and on the eve of the feast itself nearly every house is filled with guests. To receive Holy Communion in the city early in the morning many have to travel even during the preceding night. At 9 o'clock A. M. everybody hurries

to the great cathedral, a fine church surrounded by a large free place and enclosed by high walls so as to protect it and its worshippers against the insults and molestations of the Mussulman. Above the high portal leading to the enclosure and the cathedral, a picture of the Sacred Heart invites the pilgrims to enter. To the left of this picture is the Papal flag, to the right that of the Ottoman Empire, a red banner with the crescent, whilst another red flag with a white cross proudly waves over the summit of the cathedral spires. No other decorations around the church or in the nearest streets indicate the great solemnities. In front of the cathedral thousands of pilgrims are assembled and the many different types and brilliant costumes present a most interesting and picturesque scene. The greater part of the inhabitants of Scutari are simple people, but rich merchants and artisans are not rarely met with. On account of the trade with foreigners the European style of dressing has become more and more predominant. The typical costume of their forefathers, wide silk trousers, a richly colored vest with sleeves, a sleeveless jacket with its two rows of silver buttons and the silken sash have become too awkward and cumbersome for the younger generation. The only remnant is the Turkish "Fez," in the shape of either the low Tanuz with a long blue tassel, or the higher one with black cords.

Near the entrance of the Archbishop's residence groups of "Malissors" are awaiting His Grace's appearance to salute and to conduct him on his way to the cathedral. For he is in reality a father to them, always ready to receive them in his palace, and to lend a willing ear to their petitions and complaints. Sturdy and proud mountaineers they are, mostly chiefs of their tribes (Bairaktars), from their early days accustomed to war. Their features show benevolence rather than cunning or cruelty, which naturally might be expected in a country where bloody revenge is of frequent occurrence. It is only the glittering and piercing eye that reveals the pride and irascibility, so easily aroused, hidden behind the quiet features. Here and there an old Malissor is seen pushing his way through the dense crowd, his head almost entirely wrapped in the white turban, fully conscious and proud that the eyes of his neighbors are riveted upon him. Only one thing is wanting to the complete outfit of the Arnaut, and that

is his musket, which to his great sorrow has to be left outside the city in the custody of the Turkish guard.

A deep silence falls upon the crowd, only a moment before so lively. The Archbishop in his *cappa magna* and accompanied by the priests and seminarians has left his residence and approaches. At the head of the procession marches the Kotschobash, a Christian officer in the service of the government, whose duty it is to protect all taking part in the solemnities, and who is responsible to the government for all disorder and accidents. As all the priests, according to the custom of the country, wear a mustache, the whole resembles, but for the clerical dress, more a military parade than a procession of clerics.

Let us now follow the Archbishop and the faithful and with them enter the cathedral. One is astonished at the great dimensions of the interior, entirely out of proportion to the needs of the city, which besides this cathedral has three other churches. The cathedral itself admits easily 5000 worshippers. Vast dimensions, however, are necessary to please the Albanians. Altar and sanctuary are richly decorated. Columns and walls are covered with brilliant red draperies, artificial palms and bouquets are placed along the communion rails, behind which are the seats of the Austrian consul and his suite.

Above the altar a picture of Our Mother of Good Counsel is to be seen, a copy of the miraculous picture at Genazzano. In the apse a large fresco recalls to the mind of the worshippers the flight of the original treasure. Carried by angels the miraculous picture rises into the air, leaving in the background the hills with the castle of Rosapha of Scutari. Two men dressed like the Albanians follow it, their features expressing their great love and deep veneration for their patroness. These men are George and De Slavis, who, according to tradition, crossed on foot the Adriatic and settled later at Genazzano, where the family of George lives at the present day.

The church is filled with worshippers, and it is an interesting sight to see these simple people, "big children," as a certain writer calls them, when they enter the house of God. Having sprinkled themselves with holy water, and signing themselves with the sign of the cross whenever they pass a picture or statue of a Saint, they select their places, the men on the right,

the women on the left side of the church. A large and richly colored handkerchief is first spread on the floor, the white cap placed on it in one corner and the shoes beside it, and the men sit down, their legs crossed after the fashion of the country. To kneel as it is the custom in other parts of Europe is considered a special sign of devotion. Although seats are provided for the women, most of them prefer to sit on the bare floor.

Whilst the Archbishop puts on his vestments, a band of musicians hidden behind the main altar strikes up a lively march, thus to while away the time for the worshippers. But as soon as the High Mass begins the bearing of the assembled crowd shows at once a real and deep devotion. The Albanians come both to hear Mass and to see Mass, and one look at them during the services will justify this impression. They are attentive and closely observe all the ceremonies, whilst their lips incessantly move in prayer, and their beads slowly glide through their fingers. The beads are the constant companion of these people. When travelling they hang them around their necks, and whenever they meet a priest the first thing asked for will be a little picture or a pair of beads. The solemn silence in the church is broken now and then by a deep sigh or a low yawn, which far from being offensive to the ear of the other worshippers, is rather considered a sign of good manners and breeding.

After the Gospel, which only the men are allowed to hear standing, the sermon follows. To the stranger it is utterly impossible to understand even a single word or to detect the slightest similarity with the languages of the other nations of Europe. But to judge from the enthusiasm and eloquence of the preacher he is undoubtedly singing the praises of their heavenly patroness, calling to memory the many and miraculous proofs of her protection accorded everywhere to those who venerate her picture. The sermon closes with a prayer to Our Lady, which all hear kneeling and not rarely accompany in a subdued voice.

As soon as the sign is given for the elevation the worshippers extend their hands, bend their heads three times to the floor and murmur the words: "Have mercy on us, O Lord, have mercy on us, O Christ." Immediately after this most solemn moment of the Mass strains of music again are heard from the band. The taste of the country requires this. In all Albania there is not an organ to be found.

Another attraction, and at the same time a worthy conclusion of the celebration, is the procession. One however must not expect anything extraordinary, grand religious demonstrations or quaint customs usually found among southern nations. If ever the Albanians knew them, they have been forgotten or lost during the 450 years of subjection to the Mohammedan rulers. They are content to celebrate undisturbed their feasts inside the walls. Only fifty years ago even Holy Mass had to be said in private houses or under a tree in the open field, and it was a very difficult matter to obtain permission from the government to erect the cathedral. To return to the procession; it is a quiet, but sincere demonstration of the Catholic mind in Albania. In long and well ordered lines the church societies and organizations pass with their standards and banners. Boys representing angels hold the tassels of the banners, whilst others dressed in white strew flowers on the way. Then follow the religious communities, which owing to the protection of the Austrian government, are very numerous in Scutari. Among those of women we may mention the Sisters of the hospital, whose mother-house is at Agram, the Italian Sisters and the native Stimmatins. Next in order come the Christian Brothers with their two classes of pupils, the one consisting of orphans, the other of sons of the Bairaktars, the latter appearing in their native costume; then some Franciscans and Jesuits, followed by the alumni of the Papal Seminary, all of whom, even the smallest, wear the cassock with red facings and red cincture.

Immediately after them comes the Archbishop surrounded by the priests and carrying in his hands a richly decorated glass urn containing a relic of the garment of the Blessed Virgin. Behind the Archbishop marches the Austrian consul and his suite carrying large wax candles. Slowly the procession moves over the green sward between the dense crowd of eager spectators; hymns and prayers, especially litanies incessantly rising up to heaven. When the procession has entered the church again the blessing is given with the relic, and a hymn to Our Lady of Scutari ends the festivities.

We may here add a few notes about the ancient sanctuary of Our Mother of Good Counsel and her former home, whose ruins have witnessed on this day such a

grand demonstration of piety and love. The site itself, on which, according to tradition, the old church stood, is magnificent. About half a mile below the spot the river Bojana leaves the lake of Scutari, and receives from the left the waters of the Drin, the main river of northern Albania, and then winds its way through the rich and fertile plain of Zadrima towards the blue mountains of the Mirdita and the hills near the Adriatic sea. The peninsula thus formed by the lake and the two rivers is cut off from the main land and protected by the steep and towering heights of a mountain rising between the lake and the river Drin. On this historic and famous peninsula we see the ruins of a few walls still showing traces of some niches and Gothic windows, silent witnesses of the former Christian religion of the country. The Mohammedan rulers have often tried to destroy entirely these ruins, or at least hinder the Christians from visiting them. But all in vain.

In the beginning of last year the hatred of the Mohammedans against this holy place showed itself anew. The Christians, accustomed to visit and to pray here in devout simplicity, were forbidden to enter the church, and the white crosses on its walls were covered with fresh paint. To make access to the church impossible, foundations for a new building had been laid near the entrance. Naturally this aroused the anger of the Catholics. They referred the matter to the Pasha and to their great joy, on the day before the feast of Our Lady of Good Counsel they obtained permission to visit again the ruins. In the afternoon of the feast-day itself nearly 2000 pilgrims assembled in the church. A Jesuit with his sodalists led the procession. Quietly and without fear they marched through the streets of the Turkish Bazaars undisturbed by the jeering looks of the Mohammedans. As soon as the procession was outside the city the beads were said, and in the ruins the litany of the Blessed Lady was recited. But this great joy of the Catholics was soon to be marred by a very disagreeable incident. Some sodalists had begun to restore the crosses on the walls, when suddenly a policeman appeared, ordering the arrest of two of the sodalists, when he had seen their work. The prefect of the sodalists tried to intervene, but in vain. The attempt to lead the two offenders through the crowd proving unsuccessful, the policeman awaited

the end of the devotions. Then a Jesuit interfered and declaring himself ready to answer to all charges, the zealous custodians of peace were satisfied, and having secured the names of the two sodalists left, and that was the end of the whole affair.

Certainly the grand religious demonstration as well as this disagreeable incident have helped to arouse anew the conviction of the many faithful Albanians, that their Patroness cannot witness much longer the misery of the people, and that she must return to her former sanctuary at Scutari. This conviction finds expression in the refrain of the beautiful ancient hymn: "Mother of Good Counsel, return to us. On the path of peace to lead us." By its devoted adherence to the Church in all trials and by its devout love for Mary the Christian people of Albania have undoubtedly deserved peace and religious freedom, the basis of the welfare of the entire nation.

RICHARD KARLINGER, S. J.

VIGAN.

A LETTER FROM FATHER THOMPKINS.

May 4, 1913.

DEAR FATHER EDITOR,
P. C.

Just a few random notes that may interest your readers.

Our new Bishop, Rt. Rev. Peter North, reached Vigan on March 15, 1913. He came over land from Manila; from Manila to San Fernando by team, and from San Fernando to Vigan in automobile. There are six rivers to cross between San Fernando and Vigan, and at the last one, about half an hour's ride from Vigan, the representatives of Vigan were awaiting His Grace. Six or seven automobiles left Vigan carrying the representative clergy and laity of the city. I had to content myself with the pastor of Bantay with a carriage, and so could go only half way to the meeting place. But fortune favored us, for while we were awaiting the coming of the Bishop a belated automo-

bile approached us, hurrying to meet the Bishop, and as there was room for two more, the owners, our friends, took us in. The Bishop had already crossed the last river, and his auto was climbing a hill on the river bank, as we approached; the reception party was still entering the other automobiles, so we, turning to one side to let the Bishop pass, were the first to fall in behind him. About half way to Vigan we met the Governor and the Provincial Engineer, the latter an American Catholic. I believe no invitation had been sent the Governor, as he is Aglipayan, and as we shall see later his reputation is not of the best. He saluted the Bishop as the latter passed, but I succeeded, being quite close to the Bishop's auto, in having the auto stop and introduced the Governor. The Bishop remarked it would be a nice thing if the Governor entered the automobile, and the latter readily assented, entering with the chauffeur, while the Bishop and Mgr. Padilla, the Apostolic Governor of the Diocese, occupied the rear seat. We advanced a little farther and waited for the arrival of the other autos and carriages, for from this point the procession was to be more formal. Here were some forty college boys waiting on horseback to head the procession. Each wore a blue and white sash, and carried a blue and white pennant. Here, I thought it would be more in accordance with the dignity of the Governor to ride with the Bishop, so he entered the seat with the Bishop, Mgr. Padella going in the second automobile. Between the river and Bantay, (the town adjoining Vigan), we passed some thirty six small *townlets* or barrios, and owing to the zeal and activity of the zealous pastor of Bantay to whose jurisdiction all these barrios belonged, there was an arch erected in each barrio. Incidentally this fact of these thirty-six barrios attached to one church, although the most distant is a twenty-five minutes auto ride, will give you some idea of the difficulty under which the priests labor here. It is practically impossible to get near these people, they don't go to Mass, they are without instruction, and yet by the grace of God are holding the Faith. It is precisely in some of these distant localities, far removed from the priest's influence that the Protestants spend their main efforts, and I have heard that several of the barrios around two of the main towns of Ilocos Sur are nearly all Protestant. Crossing the dry river bed between Bantay and Vigan,

we found ourselves about three minutes' walk from the Cathedral. The Bishop alighted and was met by the clergy and laity of Vigan. Having robed himself in pontifical vestments, the Bishop gave the signal to go on and the procession was formed. I invited the Governor to take part, and without a word, he fell in right behind the Bishop. I doubted whether he would enter the church, but he did, and even knelt when the Bishop sprinkled the holy water. I had two or three chairs arranged near the Bishop's throne, and on one the Governor seated himself. When the papal Bulls had been read and translated by Rev. Father Alfonso, S. J., Rector of the College Seminary, the clergy approached to salute the Bishop and kiss his ring. I had been debating with myself whether I would invite the Governor to follow, and as the last priest rose from his knees, I said to the Governor: "Perhaps you would like to salute the Bishop." He said "Yes," and approached the Bishop and took his hand. I was afraid he would not kneel or kiss his ring, but he went down gradually, knelt and kissed the ring. Rising he welcomed the Bishop in the name of Ilocos Sur. I reminded the Bishop that this was the Governor and he himself arose and said a few words in return. The incident was to me somewhat amusing. When the Fathers first came here seven years ago, Villamor, the present Governor, was running a paper. In it he praised highly the first public entertainment given by the pupils, but condemned roundly their kneeling down to kiss the Bishop's ring, asserting that all men were equal. As I said he has not the best reputation, and now I shall give a little of his and our political history.

About seven years ago, before the opening of the First Philippine Assembly, there was a marriage service in progress in the church of Benquet Abra, the town of our present Governor. The custom here is for the priest to read all the impediments before the marriage ceremony, and as the pastor was doing so, Villamor, who was present, (and was suspected of having two wives), interrupted him and told him not to read any more. The parish priest told him that *he* was the parish priest of the church and would read what he should, and as he was about to continue Villamor proceeded to strike him with his cane. A hunchback who was in the presbytery intervened, threw Villamor down

and took the cane from him. Of course the priest had a clear case against Villamor. When the trial came off here in Vigan, several of the leading men asked the Father to pardon the man, but he refused. I heard then that when the judge rose to deliver the sentence he also first put in a plea for pardon. This proved too much for the Father and he granted the pardon. Bishop Dougherty was very indignant at the pardon, for the man had already shown himself decidedly anti-Catholic. A short time after this event, the elections for the first Philippine Assembly took place, and this man was elected for Abra, a strong Aglipayan district. He held office two terms, and last year was numbered among those who favored divorce. Meantime his ambition was mounting; he aimed to be Governor of Ilocos Sur and Abra. We had a good Governor, a young man who attended Mass daily. He had every prospect of re-election, but in December, 1911, Villamor, so we heard, paid the expenses of Isabelo de los Reyes, the real head of the Aglipayan schism, to come to Vigan from Manila, and induce another young man, an intimate friend of the Governor to run too. Villamor's idea being to slip in between the two. The young man, a doctor, as was also the then Governor, at first refused, but finally consented to run. He belonged to one of the best families in Vigan, has a model wife, had been a daily communicant, and yet about three years ago ran away with one of the school girls of Vigan, with whom he is still publicly living, having built her a house on the outskirts of the city, though still living with his own wife within the city. This young man promised his mother and sisters, the latter also daily communicants, that if he were elected he would give up his bad life. At once they became his most ardent campaigners, an automobile was bought or hired in which they "stumped" the towns, only to make the election of Villamor easier, as he finally received the majority of votes over his two opponents, and became Governor of Ilocos Sur. No sooner had his election been declared, when some of his opponents brought the charges of bigamy against him. The government had already sent agents the preceding year, while he was still assemblyman, to investigate the matter, and the case seemed pretty clear against him, but no definite steps were taken against him. Bitter in their defeat his political enemies pushed the charge. A *Catholic* judge

was sent up from Manila to try the case, and with him came a *Catholic* lawyer, a bosom friend of the judge. The *good* judge debarred the two principal witnesses against Villamor as being his political enemies. In ending the trial, he freed Villamor, saying that according to *Spanish* law (which if I mistake not now holds in the Islands) Villamor should be condemned for bigamy; but according to *American* law, he was adjudged innocent. The Spanish law holds that if a man is proved to have two wives he is convicted as a bigamist. The American law held that if a man is married with a (second) woman and lives with her for six (or seven) years, and at the trial his first wife is not personally present, the man cannot be condemned. And on this decision the *Catholic* lawyer dismissed the case, although it was pretty clear that his first wife still lived. I heard that the lawyer had received full instructions from the Secretary of the Interior in Manila and the General Prosecuting Attorney, how to proceed in the case. And it is with such *Catholics* that we have to deal in many cases here in the Philippines, Catholics in name only, who make their religion a stepping stone to political position. We are going to have four years of this Governor. He has already shown his hand. I heard he is passing through the towns urging the municipal board of each town to ask the Assembly, 1° that the churches be taxed. 2°, that the priests take out their *patente*, i. e. pay, as the doctors and lawyers do, some fifty pesos a year in order to exercise their profession, and 3°, that civil burial be made a law. He has surrounded himself in the various offices of the government with Aglipayans. As many of the towns have now Aglipayan presidents and councilmen, we may say the atmosphere is strongly Aglipayan. At the inauguration banquet, the Governor asked Hanna, successor of my friend Lord, to say grace. But he and his party and friends received quite a shock lately, from no less a personage than Señor Osmeña, Speaker of the Philippine Assembly. The Speaker was to arrive from Manila in Vigan on May 3; and as Villamor belongs to the same political party (Immediate Independence) he and his fellows prepared a grand reception. Unfortunately the friends of the Governor are all the veriest "hoy polloi" of Vigan, financially and politically. Vigan has a good number of excellent men, good men and

rich, but they belong to the other party, and were not even invited to take part in the reception. A programme was printed, or rather typewritten, and abominably so, and the Spanish more abominably done. The reception was to run through two or three days, and on the 7th a new bridge was to be opened and blest at the town of Cabugao, and to our surprise if not horror we read on the programme that an Aglipayan would pronounce the blessing. The ruling party as I said is Aglipayan, and they were doing all they could to make this an Aglipayan manifestation. In the absence of the Bishop, the Father Secretary came to me and asked me to speak to the Provincial Engineer, who is an American and a Catholic. I visited him and found he had just returned from the bridge, and knew nothing of the proposed blessing. He promised that he and the Provincial Treasurer, an American, would speak to the Governor. I then visited the Treasurer, and he said he had already spoken to the Governor and proposed to omit all religious ceremony. In a matter of this kind, the Provincial Board, (composed of the Governor, Treasurer and a third member) should have decided the programme, but in this case the Governor had arranged everything by himself. We suspected that he was urged to it by the head of the Aglipayans here, a man at whose house Aglipay always stays when in Vigan. When the Treasurer first protested to the Governor the latter answered: "Well, I first sent for *Mr. Hanna*, the *Protestant minister* and asked him to give the blessing, but he answered he would not be in Vigan." (Think of it, Hanna and Co. have been working ten years in Ilocos Sur and they haven't a corporal's guard yet, and still the Governor asks *him* to give the blessing). "Then," continued the Governor, "I sent to Bishop Hurth, but he was absent." I told the Treasurer that I believed that statement false, and he agreed with me. "I asked him," said the Treasurer, "why he didn't invite Mgr. Padilla," and the Governor answered him that the Monsignor had gone to Manila with the Bishop. (This statement qualified the Governor for the Ananias Club). And, so concluded the Chief Magistrate of Ilocos, "I called Aglipay."

The Speaker arrived Saturday morning, May 3, and the reception was quite frosty. No one of note took part in it. At the banquet in the evening the Speaker

again noticed the absence of the better class. As the Americans from Manilla remarked, the guests seemed to belong to the *Zapatero* class. As if to assure a goodly crowd, the hour fixed for an open air demonstration was 8 A. M. Sunday, the very hour of the solemn Mass. The manifestation was held in the very plaza at the side of the church, and the stand was about thirty feet away. But the programme didn't begin at eight. Osmeña and his whole party went to Mass, which was a splendid lesson for the leaders of the manifestation, who have relegated the custom of hearing Mass to past ages. It was 9 A. M. when the programme began. The eight o'clock Mass is always attended by the "principales" of the town, who converse at the church door some half hour after Mass. On this occasion they did not suspend this custom, but looked on in silent contempt at some hundred or perhaps two hundred men (most of them with their shirts outside their pants, *tao* fashion) grouped round the Speaker's stand. The programme for the afternoon called for an automobile visit to the neighboring towns, but at four o'clock Rev. Father Rector and I went to the Governor's house to call on Osmeña and his party, one of whom was an intimate friend of mine. We had scarcely reached the Seminary when Osmeña and his party accompanied by Governor Villamor came to return the visit. He spent a half hour or so, going through the college and expressing his pleasure with all he saw. I may remark in passing that the Governor was perhaps the most polite and obsequious man in the party. On their departure from the college, the Speaker and his friends went to the Young Ladies' Academy, and afterwards sent a messenger to ask if the Bishop were at home. It would seem as if the Speaker showed this open manifestation of his Catholicity, to teach the people that he had nothing Aglipayan in him. In his visit to the house, Rev. Father Rector had explained to him why the Fathers, regular and secular, had taken no part in the reception, and he answered that if he had seen Aglipayan names on the programme he would not have come. It was announced that Aglipay was "sick" and could not come to bless the bridge. At the banquet on Saturday night, a young pupil of the High School had been appointed by Villamor to speak on the topic: "The education given by the U. S. Government had fitted the

Filipinos for immediate independence." In the course of his speech he spoke quite disparagingly of the Spanish rule. Osmeña afterwards rebuked him for his speech, praised the Spaniards highly, and added that if the Americans are doing great things now in the Islands, it is due to the work of the Spaniards during the last 300 years. At an afternoon "tea," held at Pandan, a strong Aglipayan place, the Aglipayan presidente insisted in linking Osmeña's visit with the Immediate Independence Party and question. Here too the Hon. Speaker corrected the presidente, saying he had not come as the representative of the Immediate Independence Party, but had come as the representative of the Philippine Assembly. Altogether the visit of the Speaker to Ilocos Sur, proved for the Aglipayans and enemies of our religion not the Austerlitz they intended to make of it, but a complete and disastrous Waterloo.

Just as I pen these last words some thirty young ladies are passing beneath my window, taking an evening moonlight stroll. They comprise the womens' brigade of the Protestant forces of the Christian Mission, or Campbellite sect here in Ilocos. Hanna, head of the Christian Mission, from Vigan to Aparri, has just completed a $20,000 dormitory for the boys of the High School. It will hold a hundred I think. Just at present it is occupied by forty six of these girls from all the neighboring towns, brought here to study the bible and then return for "apostolic" work in their towns. They are girls who have not enough to eat or barely enough to clothe themselves with in their town, and the Bible Class is a splendid means of getting a living. One of these girls some two years ago asked, "Why doesn't Father Thompkins come to our town to hear confessions every month as he goes to the neighboring town of Magsnigal?" She belonged to the League and the Children of Mary. I had to pass through her town (Santo Domingo) to reach Magsnigal, but hadn't stopped there, because I was never invited by the Pastor. When I heard she had entered the Bible Class, I called on her parents. Her father was already a "predicador" in the town; her mother was still a Catholic. As it was useless to speak to the father I urged the mother to take the girl away, and her answer was: "Ah, Padre, it's only a means of gaining a livelihood." Now we have forty-six girls here

for about two months, studying the Bible, and they will return to their towns to pervert the women and children. At present these girls are making an attack on the barrios around Vigan on Sunday afternoons, and even on week days, but so far, thank God, they have made no progress. It is principally against these and their work that my efforts are now directed, and I try to get to the principal barrios once a week. Were it not for the very serious side of the work, the question of the loss of souls, there is a real humorous side in the encounter with these female missionaries.

It speaks well for the Catholicity of Vigan to state that not one of these damsels is a Vigan girl. All are from other towns. A very amusing sight presented itself to my gaze as I was getting ready two Sundays ago to go to Caoayan, a town on the other side of the river where these girls are working. The Methodist headquarters are just a short distance from our house, and as I was leaving the house a carriage (something like the farm carriages used in the States by the farmers when going to church) drove by; on the seat were the wife of the Methodist minister, and two Filipinos, while in the very small remaining space behind, seated on a soap box was one of the young men "predicadores." Arriving at Calaquip, a town on the opposite bank of the river, they dropped the young man, who went whither I was about to go, Caoayan, while the three missionary amazons continued to the port of Pandan to evangelize there. I reached Caoayan a little later. The lone missionary had placed some chairs in the center of a group of houses and was awaiting his congregation. He had a good vantage point. There are about thirty houses irregularly grouped together and in the open space in the midst he "pitched his tent." About two months ago the campaign began here. We had driven them from the other end of the town, but they took up quarters here much more advantageous for their work. I arrived on the scene the second Sunday they were there, and found the good people all Catholics, handing out chairs and benches whereon the "congregation" could sit. I at once ordered them to withdraw the chairs. Those of two houses refused. In one of these houses lived a girl who two years ago was one of my Children of Mary in the High School; only last year she entered the Methodist Hospital in Manila (to gain a living) and studied nursing; there

she lost her faith and on her return to her town for a month's vacation, began proselyting at once. I had several "tilts," I might say, with her during her vacation, but found her ignorant, proud and incorrigible. When the people saw me they did not approach nearer the Protestant group. But they looked out their windows and stood on their doorsteps where they could see and hear all. I took my stand at a short distance from the improvised "Capilla" and waited as long as I could. But as we had the "Commencement" that evening in the college, I had finally to leave, and I'm afraid the solid front of Catholicity broke down, and out of curiosity, closed in on the Protestant line. This incident occurred on the first Sunday, I think, of March, and continued each Sunday, through April until I was called to Manila. The incident of the carriage mentioned above marked the reopening of the "winter campaign"—the first Sunday of May. I arrived in Cayaoan a few moments after the young fellow, but following the plan I had adopted in April, I gathered all the people from their houses and the "streets," and grouping them in one place, tried to give them an Ilocano sermon. We had practically all the people of this section of the town, including the children. After they were all grouped together, I went back over the field to see if there were any stragglers, and passing the Protestant centre found a man, a woman and two or three boys. The next day I went down to Pandan to see what the women had done the day before. Pandan is the port of Vigan, about four miles distant from the town. There are three very large barrios there, and the place is much neglected and contains a large number of Aglipayans. In the beginning of February, we opened a Catechism centre there of which Father Fortuny became director. During the summer months (March and April) the classes were discontinued, but we promised to open them on the first Sunday of May. It was on this Sunday that the female missionaries went, but very few gathered to hear them, as nearly all the children went to the Catechism. The result of their visit the second and succeeding Sundays was of a similar nature. The fifty girls who are here in the High School are active in all the barrios, and their work is chiefly among the innocent little children and

the women. Yet, as I said, thank God, they have had little success so far.

To mention one other attempt. There is a large barrio, or better three barrios in one, (divided one from the other by small rivers) some distance from Vigan. From time to time especially on big feasts I had penitents from these barrios, and judged the people to be very good. I spoke to the parish priest about putting a Catechism centre there, but he said the place was quite far, and very difficult of access. This week one of our house boys remarked: "Father, the people of Pantay Land (South Pantay) said the Protestant women had gone there to preach but the Pantay mothers would have nothing to do with them or let their children go near them. They say they will be very glad if you put a Catechism there." The next day the boy and I started for Pantay Land. As I made two sick calls on the way, and stopped several times to chat with the people along the road, it took us nearly two hours to reach the place. We had to pass through fields sown with maguey, and fields uncultivated, there was only one road (not continuous either) just wide enough for a small farm wagon to pass. In the beginning the houses were few and far separated, but we finally came to more compact groups of houses. The place was certainly not much frequented by the outside world. The children were very timid and feared to approach us, and even the grown people showed some of the same timidity. In the eight years I have been in the Islands I have never seen playing out in the open spaces around their houses, so many absolutely naked children. It was a manifestation to me alike of the great poverty of the barrios and its retirement from active centres. I found the people anxious for Catechism and told them if they could send a farm wagon every Sunday, we might be able to send two Catechists. We jokingly call the farm wagon here an *autovaca*. It is a small wagon or box about four by five feet, mounted on high wooden wheels and drawn by a cow or carrabao. It is very suitable to a land in whose dictionary the words "Hurry up" do not occur. The principal family there told us they could let us have the cart, and we began our return trip at 6.30 P. M. I realized we were some distance from Vigan and started out on the old time W. W. C. gait, but notwithstanding the pace, it took us nearly an hour to reach

home, and yet the Protestant damsels had travelled before us the same road to pervert the poor people of that barrio.

I could close this letter (already too long) here. But an event of last week gives me matter for a third part. In my last letter, I gave you an account of the Cebu baguio and the terrible devastation it caused. We have just suffered here from a baguio as intense and perhaps more destructive than the Cebu one. On the morning of May 7th, Father Benaiges, S. J., and I started for Lapog, where we were going to hear the confessions of the Children of Mary and the Apostleship. A very heavy rain in the afternoon, prevented much work. The next morning, we went six or seven miles further north to Cabugao, for the same purpose. Here also heavy rains fell in the afternoon. I remained all night in Cabugao and Father Benaiges returned to Lapog. After Mass the following day I returned to Lapog, whence Father Benaiges and I were to go to Magsingal, five or six miles south. When I was leaving Cabugao, about eight o'clock, the day was cloudy and rain began to fall; when we reached Magsingal about ten o'clock, the rain and cloudiness continued, and the prospects for confession in the afternoon were very poor. I wanted to go right on to Vigan, but the old priest was rather anxious that we stay for dinner; so to please him we stayed. About one o'clock the wind began to rise and soon increased very much in violence, and we realized that we were in the midst of a very early and unexpected baguio. The season for baguios is generally more than a month later. The south side of the Convento was receiving the full force of the storm. Part of it still remained unrepaired from a last year's baguio, and this present baguio soon completed the destruction. Part of the roof in that section was blown away, and the rain poured into the house in torrents. The Father's room was on the south side. The windows, sashes and all soon yielded to the force of the wind and the room was quickly flooded. At three o'clock there was just about light enough to read our breviaries. We three Fathers were seated in a narrow passage-way between the church and priest's house, but soon had to retire to escape the entering water. We had not been long seated in our new place of safety, when we were startled by a loud rumbling noise. The whole roof over the adjoining room, the

only one until then in good condition, had slid, or was sliding, to the street below. This room too was soon flooded, and though the Convento was quite large, I can say that in a short while there was not a dry place in the house. With an umbrella over my head I went into the church, although in so doing I did not have to pass into the open, as the church directly adjoins the Convento. The floor was covered with water; one window on the south side of the church was completely open, and through this the wind blew, and the rain poured in with great force. There are five or six more very large windows, barred it is true, but as they are of panes of glass, and as many panes were missing, through these too the wind entered. The fact that so much wind entered the church from the *south* side may account for the fact that some hundred sheets of zinc from the roof on the *north* side of the church were blown away. About half past four the storm began to abate, but we could not think of leaving for Vigan. Though the rains continued at intervals during the night, we passad a not disagreeable time, and at five o'clock next morning, started for Vigan. We hadn't driven more than a few yards when the effects of the baguio began to manifest themselves. Houses of nipa were blown completely down, while the stronger houses of heavy wood or stone, roofed with zinc had lost their roofs. Along the road to the next town, Santo Domingo, many families were already at work trying to resurrect their fallen homes. The baguio seems to have been very severe in Santo Domingo, we found half the roof of the presidency, with its clock-tower gone. One of the public schools of reenforced concrete, put up only last year, had its roof of zinc lifted completely off and carried a distance of some twenty-five or thirty feet. The priest's house and the church did not show any signs of the baguio, but I learned a few days after that about forty pieces of zinc had been blown away. Fallen trees, tumbled-down fences, broken branches and an occasional house in ruins, marked our path to and through the two succeeding towns of San Ildefonso and Bantay, and when we finally reached Vigan at 7.30, we found the trees in the great plaza in front of the Seminary, completely stripped of all their leaves, and two or three fallen giants showed that the baguio had been there also. Little damage was done however to the houses of Vigan, although quite a number of the smaller houses in the barrios

went down before the fury of the storm. The real damage and the terrible destructive power of the storm were exercised in the towns north of Magsingal. In Lapog the adjoining town to the north, the church suffered little, but quite a number of houses fell. In Cabugao, which I had left at 8 A. M., both church and convent suffered terribly. They were almost entirely unroofed, while hundreds of houses went down before the storm. Cabugao is about three miles in from the sea, and when the Manila boat cannot anchor in Pandan, Vigan's port, in stormy weather, it trys Salimague, the port in Cabugao. There were several warehouses here, and some two hundred or more houses; everything was swept away by the storm. The chief characteristics of the storm were the suddenness with which it arose, the rapidity of its passage, a little over two hours, and its great intensity. An American, who had seen the Cebu storm of last year, said this one was more intense. Surely many lives were lost in the sailing vessels that put out from the various ports along here. One left Santo Domingo having seventeen souls aboard, of whom one only is reported living. In Cayaoan on the other side of the river from Pandan six of these boats are reported missing, while near Narvacom, further south, thirteen were reported lost.

Sinait is the next town north to Cabugao. Cabugao marked the limits of my journeys northward, for although I was often anxious to work a little in in Sinait, the parish priest never showed any desire to have me go there. The place has, religiously, a bad reputation; from other sources I learned there were many Aglipayans and Protestants in the town, but the priest ridiculed the statement; yet in the Assembly elections two years ago this town gave the Aglipayan candidate, a renegade priest, nearly 400 majority, the only town in Ilocos where he made any showing. The town was completely wiped out by the storm; the church and convent and one or two stone houses alone remained standing. The iron telegraph poles were bent by the force of the wind, some were bent into the form of a number seven, some twisted in the form of a spiral. The banana trees were all cut off, as if by a very sharp knife, about three feet from the ground. The roof both of the church and convent were completely destroyed. The town festival had been celebrated here a few days previously, and some of the

relatives of the priest were still with him. At the first heavy blow of the storm, when tiles and other materials began to fall inward from the roof, the Father and his relatives hurried down stairs. It was fortunate or providential they did so, for soon the great stairway itself fell.

The first town of Ilocos Norte is Badoc, entirely Aglipayan. It has a Catholic Church and a priest, but I believe no one went to mass on Sunday. The town was absolutely destroyed, only one stone house remained standing. The centre of the storm must have passed over those two towns. Could it be that it was the anger of God manifesting itself against their infidelity? Between Batac and the next large town towards the north, is another port-town, Corriomao. The reports state that all the houses in this town were blown down, and then the waters rose and swept them all into the sea. No lives were reported lost. The destruction in the towns of Paoay and San Nicolas equaled almost that in the towns of Badoc and Sinait. In San Nicolas the Father was just about to remove the Blessed Sacrament from the church when a beam from the roof fell on his head, prostrating him. Laoag, the Capital of Ilocos Norte, the next town in line, also suffered severely, but not as much as the towns above mentioned. It has been suffering however from a sad spiritual "baguio" because of its rebellious pastor.

I shall close this letter with a translation of one received by Rev. Father Rector from one of this year's graduates, a resident of Paoay:

Paoay, Ilocos Norte, 14 May, 1913.

Reverend and Dear Father Rector.

My ears still ring with the fury of the storm just passed, the roar of the sea, the crash of falling houses, the lamentations and wailings of parents and children who find themselves without a home as a result of the Baguio; yet with it all, I cannot fail in my resolution to inform your Revernce of the terrible affliction that has befallen us by which Almighty God wished to manifest clearly to us His goodness and Divine Justice. The catastrophe, or I might better say the hecatomb, which almost wiped out the entire province of Ilocos Norte, was a just punishment of God. For nearly all the people here, men and women, live in entire forgetfulness of God, and the observance of His commandments, and what is worse are buried in a shameful spirit of

irreligion. Then only do they have recourse to religion when they are at death's door. It is saddening to think of this spirit of irreligion among the people of Ilocos Norte. Believe me, Father, I am no pessimist; I tell the simple truth. The fury of the baguio which swept across our town was truly terrible. The incalculable destruction it caused in our own and in the neighboring towns is a proof of my assertion. More than three thousand houses, comprised within the limits of our town were destroyed and remain a heap of ruins. Their value, in the estimation of prudent calculation, reaches one million of pesos. Thus it is that thousands of men and women, little children and the aged find themselves without a home and are obliged to sleep beneath the trees, or under whatever other protection they can erect in their misery. Sad indeed, in a superlative degree, was the sight that our beloved town presented to the eye on Friday, May 9th, between four and five in the afternoon. Thousands of mothers and wives bearing in their arms their little ones rushed sorrowfully from their houses, or from whatever corner they had sought refuge in when their homes fell in ruins to the ground; hundreds of old men and women supporting themselves on their walking sticks could be seen in the street, weeping freely while they sought for a spot wherein they would find safety. In the streets of the town nothing else was heard but the heartrending cries of woe, the cries of children shivering with cold, the lamentation and sobbing of mothers who saw their tender little ones at the mercy of rain and cold. In their misery, they sought refuge in the three houses that at that time, alone remained uninjured. We who were residing in the Convento threw our doors wide open to receive them with love and tenderness. . . . . The sight of it all made me cry, and even now tears rise to my eyes when I recall that sad picture. In this destruction and amid the ruins one thought rises in my mind, and it is, that the Providence of the Most High shines out clearly amid it all.

Regards to all the Fathers, Brothers and Seminarists.

Elias N. Ocampo.

Here you have, dear Father Editor, some of the effects of the Baguio.

May we not, too, like the writer of the above letter, say that the baguio was but a chastisement of God on the unfortunate province of Ilocos Norte. At the time

of the revolution, every town and every priest with the exception of Laoag became Aglipayan, the churches were seized and held by these heretics, and were returned to the Church about three years ago by executive orders from Manila. Forgetful of their God for so many years, His loving hand has been raised to chastise His wayward children. Let us pray that humbled by their misfortune, they will return to love and serve Him Who loves them still.

JOHN J. THOMPKINS, S. J.

HIGHER EDUCATION AT CONEWAGO.

The present generation of the Maryland-New York Province is one that has seen the closing of many of the most ancient and honorable of our out-lying missions. The most commonly accepted interpretation of this suppressive action is the need of concentrating our forces in the large cities and educational centres. It is not our part to find fault with this plea much less with the policy, which is the expression of an authority for us above criticism. But we would gently take exception to an impression now often prevalent that these old mission stations which are being fast relinquished and forgotten were the scenes of little more than a pleasant blending of sacerdotal labors and farming, without the pressure of the one or the responsibility of the other. We are going to give a brief account of a single phase of the fruitful activity of one of the oldest stations south of the Canadian line where for upwards of a hundred years was carried on not only missionary work of the most arduous kind but higher education as well, on a scale and with such fruit as to open the eyes of the unenlightened reader and go far towards removing the impression that the out-lying missions were abodes of indolence or leisure.

First a word about the place which is the subject of our sketch and its antiquity in the annals of Jesuit activity in the United States of America. In the southern corner of Pennsylvania about ten miles east of the historic field of Gettysburg, built on an eminence near the banks of Conewago creek, stands a more than

century old stone church, dedicated, the first in the whole world, to the Sacred Heart of Jesus.

This large and beautiful structure, which with its lofty steeple and gilded cross is a landmark for the entire valley, was erected by the saintly Father James Pellentz, (S. J.,) in the year 1787, during the suppression of the Society of Jesus. Near this historic spot more than sixty years earlier Father Joseph Greaton and other Jesuits had, at frequent intervals, up to the year 1741 celebrated the Holy Sacrifice of the Mass in a large stone dwelling which is standing even to this day (1913) and in excellent condition. In that year (1741) a log church was erected, and so constructed as to avoid the penal laws of England, with dwelling rooms attached, which twelve years later (1753) were permanently occupied by the first resident pastor Rev. Matthias Manners, S. J. The real name of this venerable missionary was Sittensberger; and he lies buried at Bohemia, Maryland. He died June 15th, 1775, not quite two years after the suppression of the Society.

We are sorely tempted to digress here and follow up the history of the successive Jesuit pastors whose activity was the temporal as well as spiritual mainstay of the people of this favored place; for their tenure covers a period of over one hundred and eighty years (1721-1901) including, with a brief intermission, the period of the Society's suppression (1773-1806) during which time priests, who were Jesuits in heart if not in name, handed on unimpaired the traditions of that Society which was sleeping, but not dead. We say the temptation to digress is a sore one, for the names of those men live to-day as saints on the lips of a devoted people, saints of the Old Society, saints of the Suppression, saints of the Society Restored, and there is one name of equally holy memory which links the Old with the New, the name of him whose venerable dust is entombed at Conewago, beneath the church of the Sacred Heart—Adam Britt—who entered the Society September 14, 1764, nine years before the suppression, and died in the bosom of his risen mother July 12, 1822.

But it is our main original purpose, from which we must not allow ourselves to wander, to recount the educational efforts of the Jesuits at Conewago. At various times, then, in the history of Conewago, successive efforts were made by resident priests to establish a school for higher education, and for each endeavor

there were definite and, in proportion, brilliant results to show; though we must add that the endeavors had to be intermitted from time to time for a cause that makes their persistence all the more wonderful. For in a farming country the sending of a boy to school meant not only reckoning with his clothing and tuition, but the sparing of his active young hands from the field, and such was the prevalent poverty here that frequently the efforts for higher education were suspended on account of the depletion of the slender household finances that the maintenance of the pupils entailed.

From about 1800 to 1890 no less than eight successive schools were inaugurated and enjoyed an existance averaging from four to five years duration. The first of these, at least the first of which we possess a written record, was started by Rev. F. X. Brosius, the zealous secular priest, then pastor at Conewago, who later began the Seminary School at Mount Airy, (near Philadelphia) Pennsylvania. What success attended his labors we do not know, but in the year 1807, just a year after the re-establishment of the Society in this country, two young men, first cousins, Adam and Joseph Marshall, the former of whom became a priest, the latter a brother, entered the Novitiate from Conewago, and it is very likely that they got their vocations from attendance at this very school. Eight years later (1815) there was another vocation from Conewago, Mr. Thomas Adams, who died a novice, at Georgetown, eleven days before the completion of his two years' noviceship. He had been sent for two years to Georgetown College by the old pastor, Rev. Louis DeBarth, who saw in him besides talent, the evident signs of a vocation to the Society. It is not improbable to conjecture that the impulse of this vocation in a mere farm boy was brought to life and fostered by the enduring influence at Conewago of Father Brosius' school.

In 1835 Father Virgil H. Barber, S. J., took up for three years the pedagogue's rule which had grown somewhat dusty from disuse, teaching, among other branches, Latin and Chemistry, to five boys, four of whom belonged to Conewago, the fifth coming there from Baltimore. Of these five, three entered the Society, one became a secular priest, and the fifth studied and for many years practiced Law in the then far western state of Iowa. Of the three who entered the

Society one became a brother, taught school for a time at Trinity, Washington, D. C., but afterwards lost his hard-won vocation; while the other two became priests, viz., Rev. Samuel M. Lilly, S. J., and Rev. Florence T. Sullivan, S. J., who died only a few years ago at Santa Clara, California (April 2, 1907). Father Sullivan had entered the Society at Frederick together with the famous novices Fathers Brady, Fulton and McAtee, (August 31, 1843), but on account of ill-health was obliged to leave, and many years later, (February 7, 1858), after recovering his health, he re-entered in the California Mission. The Baltimore boy who became a secular priest, Rev. Michæl McFaul, when long years after, he visited the scenes of his youthful schooling, said:—"To the good Jesuits of Conewago I owe my vocation to the priesthood."

Six years later (1844-1848) the Conewago school was re-opened under the care of Brothers of the Society, Timothy Brosnan, Edmund Quinlan, Patrick Carroll; and again (1856-1861) by Brothers Michael Redmond and Michael Donohue. Those of us who had the good fortune of making our noviceship and juniorate at Frederick, Maryland, during the Novitiate's last years there, and who witnessed the zeal and industry displayed by Brother Martin Whelen, S. J., in his management and teaching of St. John's school may form some idea of the merit of these brothers of an older day who conducted the schools at Conewago. One at least of them, Brother Michael Donohue, was well known to the present writer. This brother was a gentle, amiable, hard-working and prayerful religious, who, though employed in the humbler tasks of the Society, was by no means an uneducated or unscholarly man. Though he was gardener, cook, sacristan and general utility man about the parochial residence, he knew Latin well, had taught English and Mathematics for years, and was a most efficient Prefect of Discipline in the school of Rev. F. X. DeNeckere, S. J., who, the next in order, twice undertook the care of the Conewago Latin school, and carried it to the highest point of excellence which it ever reached. The exact dates of Father DeNeckere's two efforts are not obtainable, but as this priest was at Conewago from 1849 to 1858; again for one year in 1862; and finally from 1864 to the time of his death in 1879, his two terms of schoolmaster must lie within his first and third stay there, for in 1862 he certainly did no teaching.

In 1881 Father Peter Flanagan, S. J., for two years and Father Hugh Quin, S. J., for one year (1881-1884) offered once more to the farmers' sons the opportunity of more advanced education in the shape of a school, which was re-opened three years later by Rev. John B. Mullaly, S. J., and persisted for two years (1887-1889); the sole teaching during both these periods was carried on by a layman, Mr. D. C. Smith, father of the present writer. Nor was this brief essay in higher education barren of special fruit for the church, for one Brother and one Secular Priest here found their vocation to which they are still faithful, the first in our own Province, the second in the Diocese of Wheeling, West Virginia.

From 1890 to 1892 Rev. Thomas W. Hayes, S. J., again revived the Latin school with Mr. Ignatius Langley constituting the entire teaching staff. This elderly gentleman who was turned sixty years had in his early life been a member of the Society, but on account of the threatened failure of his sight had been obliged to relinquish his hope of the priesthood. After leaving the Society in about 1854, he had married and settled at Park Hall, St. Mary's County, Maryland. The loss of his wife in 1890 overwhelmed him with the deepest depression, which was only aggravated by the associations of his former comfortable home. Accordingly in response to an invitation from Father Hayes, to whom he was well known, he took up his abode in the pastoral residence at Conewago, accompanied by his old negro servant, and there he found solace and diversion in teaching to which he gave his whole heart. The writer will, he trusts, be pardoned for inserting here a portrait of his old preceptor whose patient tender devotedness coupled with surprising ability makes his memory a cherished one to all who came under his influence. Mr. Langly was tall and imposingly built, standing well over six feet and carrying his three score years without stooping. He had preserved to a remarkable degree his great muscular strength and activity, and with his full snow-white beard and bright eye, which had a most delightful way of dancing when he was amused, he made a picture of vigorous old age which it would be hard for an artist to surpass. If he had any fault it was his excess of kindliness. Well does one of his villainous pupils remember when he had wrought the old man to the

verge of wrath by his indolence and disorder, he, the culprit, with that youthful guile that is born of fear, piteously pleaded the hopeless difficulties of Latin, and how the gentle old Hercules smiled away his anger and said in his softest and most fatherly of tones: "Yes, my dear, I know; many's the hot tear I shed, when I was your age, over my Latin." But be it remembered that if Mr. Langley was a gentle he was by no means a perfunctory teacher. Nothing could exceed the scrupulous care with which he watched and fostered the progress of every pupil, revising with each one individually every line of his written task, and standing not by protestation but by practice as an example of the "Ratio Studiorum" down to its last detail. Three of his pupils entered the priesthood, two became Jesuits, the other is at present laboring in the Diocese of Mobile, Alabama. To conclude the career of this true and worthy old man, he returned about four years later to his former home at Park Hall, Maryland, accompanied by the respected President of the Ladies' Sanctuary Society, formerly Miss Mary Joe Reilly, now Mrs. Ignatius Langley. The grave of the aged ex-preceptor has lain for some ten years in the little cemetery at St. Inigo's Church. With him passed the final endeavor for a Latin school at Conewago.

Such, in a summary way, is the history of classical education at Conewago. When the last word of the account is done it may well seem to the reader the undue expansion of what, viewed as a whole, is rather trifling. For this whole century of school-conducting ends much as it began, the pupils a mere handful, the faculty confined to a single individual. Moreover, we have had to chronicle enforced intermission in the teaching work which lasted longer than the periods of its activity. But against this impression we ask the reader, to consider, first the tremendous difficulties under which it was carried on, difficulties for the teacher who in most cases was a parish priest responsible for the spiritual welfare of a flock scattered over almost two hundred square miles of valley country, a territory at this day constituting nine flourishing parishes; difficulties for the struggling farmers' families, the heads of which had to strain their ingenuity to spare their sons for the hours of school, and the sons themselves had to come with backs aching from farm labor to the uncongenial task of text-book and lecture.

And we ask the reader to be mindful, secondly, of the high percentage of practical results which the work yielded; the proportionate number of students who fell heir to sacred and lasting vocations will compare favorably with many a class in the leading Seminaries in the country. It is in order to enforce the truth of all this that we shall retrace our steps over the account, and take up more in detail the history of the Conewago Latin school, when its fortunes were presided over by one whose name was lightly passed by in the body of this history; we refer to the Rev. Francis X. DeNeckere, S. J. We mentioned his two separate incumbencies as schoolmaster, the first about 1855, and the second about 1868. Taking up the first of these periods we are sadly at a loss for the information which we most prize, information namely as to the number and names of the pupils. As to the teachers we are able to say accurately that the staff was headed by the Superior, Rev. Joseph Enders, S. J., who was the nominal President and Professor of German; after him comes the Prefect of Studies and virtual Principal, Father DeNeckere himself, who was also Professor of Latin; then comes Brother Michael Donohue, S. J., teacher of English and Mathematics and Prefect of Discipline; Mr. Gross, and later Mr. Edw. S. Reily* instructor in History and Algebra.

The fruits of the labors of this pretentious staff have escaped all record, or, better to say, the record has been lost. This is not surprising when we realize that close upon the establishment of the school came the out-break of that struggle, the most terrible in the history of the country, perhaps of any country, the war between the North and South. The fratricidal armies grappled in the bloodiest of their encounters within hearing of the school-house. In the confusion that ensued institutions were uprooted, records were lost, and even men's memories were blurred by the glare of great events. Two names have been preserved out of the perished roll of pupils of this ante-bellum school; the first, Hon. Leo Sneeringer, at present Associate Justice of the Adams County Court of Pennsylvania, and Mr. D. C. Smith, who taught the re-opened school some thirty years later.

*NOTE.—Mr. Reily was graduated from Georgetown Universiiy, A. B. '64; received the degree of Bachelor of Laws, '72; and that of Master of Arts, '76.

But of the second school the records are copious and full. Its doors were opened about the year 1868, when the country was beginning to look up feebly after the fearful ravages of civil strife, and the school itself reflected the depletion of resources which was universal, for it boasted now of no staff of professors as before, but only of a single man, the former Prefect of Studies, Father DeNeckere, who, it is not too much to say, supplied in his own person the efficiency of the four men who preceded him. Never perhaps was a country school conducted under such circumstances, with such energy and with such far-reaching influence. His pupils were gathered not merely from the neighborhood but from distances, which in those days were nothing less than astonishing, some coming from points over a hundred miles away, and for these he found temporary homes and watched over their comfort and morals. Whenever on an out-lying mission his ever wakeful eye was caught by a promising boy, he visited his home on Sunday afternoon, declared to the parents that their son must have an education, returned with his prize in the buggy and installed him at once as a pupil. He did not take long to discover whether the opportunity he offered was being made use of, and if he was disappointed the boy was summarily returned to his parents.

The course of studies was strictly classical, and coincided to the letter with the catalogue of Loyola College, Baltimore, Maryland. Though the country boys were without the benefit of public libraries and their copious reference books, they had the living voice of their teacher which they learned to attend to rigidly, and to honor with absolute confidence. Nor was Father DeNeckere merely a teacher in the narrow sense, he was the constant inspiration of the sports of the boys, their swimming, boating, fishing, as well as umpire of their games. Each year one or two dramatic pieces were formally staged by the school so that the pupils had the benefit of practice in the art of action and elocution. It is almost humorous to see the extent to which the good Father carried the inculcation in his pupils of devotion to their school and readiness for sacrifice in its interest. For in a place where money was scarce and correspondingly prized by young and old, the good father not only dispensed no "free tickets" to his plays, but sternly obliged the actors themselves to pay for

their own admission, and this as a forcible reminder of the principle that it is a privilege to labor for one's Alma Mater. But Father DeNeckere was not left to the undisturbed pursuance of his school work, which would have been more than enough for one active man. His Superior, the Rev. Joseph Enders, S. J., was now grown old and feeble, capable of little or no activity, so that practically the entire care of that immense parish fell upon Father DeNeckere, and if he did not neglect the school for the parish, no more did he neglect the parish for the school. He was morally present in every inhabited foot of that two hundred square miles of valley. Time and again when an urgent call reached him in the midst of his school hours, he would dismiss his class, swing himself into the seat of his buggy and be off in a few moments time. But sure as the swing of a pendulum when he returned in the evening he would seize his hand-bell, re-gather his dispersed pupils, and teach out the interrupted session by the light of a lantern. We must seek among the lives of the saints, and those saints who were called the thunderbolts of God for examples of tireless energy like his. Another element in his method of teaching was a peculiar one equally admirable and difficult of imitation, for he made of his young charges deacons as it were in the work that he was carrying on parallel with their instruction. A marriage, funeral or baptism which demanded his ministration in the church near-by was always witnessed by his class in a body, who had before their eyes the constant spectacle of an active priest whom they had learned to revere as a matchless teacher. The following incident, related by one of his scholars is worth recounting. An aged sinner succumbing to years and the fearful toil of his long indulgence was sinking into the grave in the most stubborn impenitence; even Father DeNeckere's insistent and repeated pleading seemed utterly without avail. Summoned from the class-room to the sinner's side when death was a matter of only an hour or two he was met with the same unmoved refusal to return to God. Perhaps the thought came as an inspiration, for suddenly Father DeNeckere, commanding that word should be sent him at the first sign of a change of heart, left the sick room and returned to his pupils. These he straightway led over to the church, briefly explained the tragic scene he had left and enlisted their instant

and earnest young prayers for the soul that every next moment might carry beyond the reach of saving. The narrator does not say how long they prayed but only that the good word did come while they were gathered there; and he adds that the speed with which the veteran of sixty-four years reached his buggy, which was secured near the door, would have done credit to a youth of sixteen, and the way the horse took the road under his urgent lash would have made the hardiest driver fear for his life. But no one ever forgot the look of triumph on his face when he returned; it was a light not of this world. He and his boys had won.

In conclusion we wish to speak about the pupils of Father DeNeckere's school. Again we warn the reader not to look for undue numbers. The school in its existence did not exceed a half dozen years, and the annual roll of scholars never totaled more than twenty, but these figures taken in conjunction with the time and place swell into large proportions. The graduates or ex-pupils amount in all to about thirty-five, of whom the names of twenty-five have reached us, and each one of them while he lived was an earnest apostle of the fame of Father DeNeckere. Among the living Mr. John T. Reily, literateur and historian, and Mr. Basil Fink, lawyer, have both attained to positions of prominence which they owe to the years at Conewago which represent their only schooling. Among those who never emerged from early youth, three, Michael Fleming, Joseph Strubinger, and J. Alfred Gough are numbered among the youthful dead of the Society. The first returning from the Novitiate with a mortal illness received the "Vows of Devotion" on his death-bed, and the other two rest peacefully in the little church yard at Frederick, Maryland. The last of these, J. Alfred Gough, enjoyed a high reputation for sanctity and he is related by a fellow-novice still surviving to have accurately predicted the time of his death. Two more embraced sacred careers in widely different fields. The first, F. X. Horwedel, having been early withdrawn from school on account of his father's death, entered the Society later as a brother, and is now at Holy Cross College, Worcester, Mass., and his fame suffers no diminution from the lips of those who have once met him. The second, Rev. Fabian Noel, from 1873 to 1886 a member of the Society, was ordained at St. Mary's

Seminary, Baltimore, Md., and labored for many years among the Indians in Oregon. When close to his end he returned to Baltimore and by his own request his remains were laid at Conewago among the Jesuit dead whose memory was so dear to him. Three more who will close our list have been well known Jesuit names throughout the Province for the past twenty-five years, Rev. Michael Noel, Rev. Joseph Hann and Rev. Francis X. Brady. It is not unfitting to distinguish the dead* by a particular notice, and no one will, we think, find fault with our statement, if we say that had Father DeNeckere's school produced but a single finished scholar and religious gentleman in every sense of the word such as was Father Brady, his efforts would have been well repaid. It is on record that a parishioner at Conewago asked Father DeNeckere what induced him to spend so much time on his school and that the Rev. Father replied: "If but a single one of my pupils is called to the priesthood the salvation of my own soul is secured."

We hope that this little account of classical education in an obscure place has been something more than diverting; at least it was living up to an ancient and unalterable tradition of the Sons of St. Ignatius which bids them ever enlist higher education in the cause of God. And if the Jesuits have, as any passing visitor can see, left a mark upon Conewago which will last as long as its historic hills are standing, this mark is due not merely to their preaching and ministry but especially to their school work which has a record, intermittant but persevering, of almost a hundred years.

MARK J. SMITH, S. J.

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*NOTE—Father Michael A. Noel died at Philadelphia, September 11, 1913, after the present article was written.

THIRTY DAYS' RETREAT TO SECULAR PRIESTS.*

Father Peter Claude Martini's Account of the Long Retreat given by him to a number of Priests in our House of Quarto al Mare, Genoa, Italy, 1912.

IGNOTI NULLA CUPIDO.

A person cannot have the desire of making the full month of St. Ignatius exercises if he has no knowledge of them. It is precisely in order to make them known that some of Ours are accustomed, during the ordinary retreats, to explain at the beginning of the meditations such annotations, additions, rules and notes as help to give a sufficient idea of what the exercises are, and of the fruit that must be reaped from them. Hence at times those who make retreats, especially if they are persons given to practices of piety, experience a strong desire to know more intimately and in its entirety that book from which so many useful directions for the spiritual life are taken, and to use it for a longer time. The present writer heard a number of priests expressing such a desire while giving retreats in the church of Re, in our house of Gozzano, in the seminaries of Vercelli and Ventimiglia, and especially in Genoa on the occasion of a retreat he gave to a few young priests belonging to the Apostolic Union. Thus the hope arose of being able to give to clergymen the whole month of the exercises.

HOLY OBEDIENCE.

In order to realize this hope it was necessary to have the approval of the Superiors. In the first place a plan was drawn up and submitted to Father Anthony Argano, the rector of the college in Genoa. Father Argano heartily approved of it, and the plan was sent to Rev. Father Provincial, who on November 11, 1911,

*NOTE—This article, translated by Mr. Joseph M. Sorrentino, is taken from the *Lettere Edificanti* of the Turin Province, Aug. 1910–Aug. 1913. Rev. Father H. Walmesley, the English Assistant, writing to the Editor of the W. L. says of it: "All here admit that the article is most interesting, edifying beyond description, marvelous almost to a miracle of grace." And again: "We have here a most up-to-date commendation of the Spiritual Exercises on the part of the secular clergy, Bishops, and the Holy Father himself."—*Editor W. L.*

answered with these comforting words: "The idea of giving the full month of exercises to chosen priests is very good. What can be found more conformable to our Institute? What better means can we have of making priests truly holy? I entirely approve of your idea." And in another letter he said: "The month of the exercises is the *maximum* that we can accomplish for the salvation and perfection of souls."

When therefore the preparatory work had been finished, and we were sure that the month of the exercises was going to be given, we asked for the blessing of Monsignor Andrew Caron, Archbishop-elect of Genoa, and he gave it in the following words:

"Dear Father:

I am grateful to you for your generous proposal, and I hope that the little group of priests, who wish to make the full month of St. Ignatius' exercises, will find numerous imitators; thus the holiness of the clergy will be extended to the faithful. The greatest and the best work that can be done for God's glory and the salvation of souls is to perfect priestly holiness in the clergy and christian life in the people.

With my best regards and asking heavenly blessings upon you and the pious retreatants, I am

Genoa, July 10, 1912. Yours sincerely,
+Andrew, Bishop."

A few days afterwards the Pope's blessing was added to that of the Archbishop. Here is Monsignor Bressan's letter:

"The Vatican, July 18, 1912.

Very Reverend Father:

His Holiness imparts with his whole heart the apostolic blessing to you and to the good priests who next September will make the full month of St. Ignatius' exercises under your direction. And in order to give you a token of his high approval of such a holy enterprise, he grants: 1st. To all the parish priests who will make the exercises, the faculty of giving once, on a day chosen by them, the papal blessing with a plenary indulgence for those who will have made their confession and communion. 2d. To all the priests indiscriminately the privileged altar (personal) for three times a week.

Yours sincerely,
John Bressan."

THE APPEAL.

When the hope of being able to have the full month of the exercises was still more fully assured by some applications, it was judged advisable to publish a small pamphlet with a brief exposition of the month of the exercises, so that its advantages might be better known, and prejudices done away with. The pamphlet was ready for print on the feast of the Immaculate Conception of the B. V. Mary, under whose patronage the undertaking was placed. On January 1st, copies of it were sent to a number of bishops.

The Bishop of Ventimiglia was the first to answer. He wrote as follows:

"Very Reverend Father:

I distributed the pamphlet that you kindly sent me, at the same time urging those who received copies to do what they could to make this work known, with a view that you may receive applications from priests who wish to make the month of the exercises. We shall do all in our power to further your enterprise, which is of course excellent in every respect. What a desirable thing it is to pass a month in union with God, repeating St. Augustine's saying: *Domine, noverim te, noverim me!* May your zeal for the sanctification of the clergy strike a responsive chord in the hearts of the priests.

With sentiments of gratitude and respect believe me

Your devoted servant,

+Ambrose, Bishop."

THE FIRST APPLICATIONS.

Our intention was that the pamphlet should reach such priests as were furnished with the necessary requisites for entering the spiritual Manresa of the exercises, and who were especially desirous of perfection. Hence we thought of trying to secure some priests of the Apostolic Union, an association numbering many members and recommended by Our Holy Father, Pius X, in his exhortation to the clergy. With this idea in view we begged the Superior of that Association to publish something about the month of the exercises in its monthly Bulletin.

He did so, and among other things he wrote in the April number:

"Until now it was not easy for a secular priest to make the full month of the exercises, because the residences of the Society could with great difficulty

receive (and the writer knows it through his own experience) for a full month a priest willing to make the month of the exercises. But henceforth the Fathers of Quarto al Mare, in Genoa, will be able to do so. . . . We hope that the Apostolic Union will be well represented at the month of the exercises." And it was, since the majority of the exercitants were members of the Apostolical Union.

The first to ask for admission to the month of the exercises was a priest from the Canton Ticino. In his letter he said that for some time he felt the desire of a retreat, longer and more methodical than the ordinary one. He said he would bring with him another priest, if the number of the retreatants was not yet complete; otherwise the other priest could be enrolled for another retreat. From Milan, Como, Volterra, Venice and even from the Trentino a number of priests wrote asking for the pamphlet and for explanations about the time fixed for the month of the exercises. Of course, the time was not suited to all, nor was it possible for all to find a substitute in their ministry; but a fervent desire of making the long retreat was common to all. The greatest number of applications came from Genoa, where in private conversations we had spoken already about the exercises; so that soon we had nine priests ready to give their names for the exercises.

ANOTHER APPEAL, OTHER APPLICATIONS.

About a month after the invitation was published in the Bulletin of the Apostolic Union, another invitation was published in the Annals of the "*Lega dei Sacerdoti Adoratori*" and for two or three days requests for pamphlets and applications for the month of the exercises were made to Father Emmanuel Badino, Superior of the House of Retreats, so much so that he refrained from issuing further advertisements, and only announced that the month of the exercises would be made.

The priests who asked to make it were from all parts of Italy. Even Monsignor Bignomi, Archbishop of Siracusa, expressed his longing to make the month of the exercises as soon as his occupation would allow him. A Barnabite and a Capuchin had also resolved to come, but the former was later on elected to an office which did not allow him to come, and the latter made his application too late.

FURTHER PROGRESS OF THE WORK.

Towards the end of July everything had been arranged, the time, the number of priests to be received and the regulations. Then the Director of the exercises thought it useful to put himself in communication with the future exercitants. He sent them his kind regards and some rules and counsels that might serve as a remote preparation, and added a picture of St. Ignatius, dating his letter on the day of the feast, in order that the new disciples of the Saint might begin to be more especially devoted to him.

The following is the list of rules and instructions under the title of

REGULATIONS FOR THOSE WHO WISH TO BE ACCEPTED FOR THE MONTH OF THE EXERCISES.

1. The priests who wish to be received into this Manresa of spiritual exercises are supposed to have read attentively the pamphlet: "An appeal to the Rev. Clergy regarding the full month of St. Ignatius' exercises."

2. They are supposed to have sent to the Superior of the House of Retreats:

a) The application according to the formula below indicated;

b) The letter of recommendation of their respective Ordinaries, or, if regulars, of their Superiors.

c) A physician's certificate by which they are declared to have a healthy constitution and to be exempt from contagious diseases.

3. The exercises will begin on the evening of September 1st, and will close on the morning of the 28th. The exercitants are supposed to be in the House of Retreats the evening of August 31st, unless some special reason prevents their doing so.

4. Each exercitant will bring with him whatever he needs in the line of clothing: it is better to have more than less.

5. It is forbidden to bring books or writings that might distract the mind of the exercitant; it will be enough to bring the Breviary and a note book for writing their spiritual lights.

6. As a help to a greater recollection it will be good to avoid receiving letters during the long retreat, except of course the necessary ones. The exercitants

will do well to speak to the Director about the letters they receive, especially if they have to be answered.

7. In order to help the priests who may have to undergo considerable expense to make the exercises, the fee is reduced to 100 francs. In special cases an extraordinary reduction will be granted according to the needs of the exercitants. Those who wish to say Mass for the intention of the House will receive 2 francs as a stipend, and a larger alms on feast days.

8. If anything special is needed with regard to room, food or drink it will be good to let us know beforehand.

9. Let every one who decides to make the full month of St. Ignatius' exercises remember that he is going to imitate Jesus Christ Our Lord, who stayed in the desert for forty days. Let him be convinced that he must leave for a month father, mother, brothers, sisters and whatever he has in the world, to give himself entirely and solely to God's service. And as the day of coming here approaches let him prepare himself more and more by prayer and mortification.

10. Should anyone who has given his name be prevented by some urgent business from coming, let him give notice of it in time to the Superior of the House, that he may give his place to another.

THE ARRIVAL OF THE EXERCITANTS.

The priests from other dioceses were supposed to be in the House of Retreats on Saturday, August 31st, while those from Genoa could come on the morning of the following day. One of the exercitants from Genoa, precisely the one who had been most zealous in getting others to make the exercises, had to renounce the pleasure of making them himself, as his mother fell seriously ill. He was almost crying when he had to make the sacrifice. All the others were there with the exception of one, who being engaged in giving a mission, was forbidden to come by the Superior of the country missionaries. He had to obey. But as soon as the mission was over, without even going first to his own house, he came to the Director of the exercises begging to be allowed to make them. He showed himself ready to submit to any condition the Director would impose. So he made the first week alone, renounced half a day of relaxation, and began the second week with the others.

There were fifteen exercitants; two canons, four parish priests, five who held offices in seminaries, two curates, a chaplain of a hospital and a newly-ordained priest. It was wonderfully edifying to observe the willingness of these priests to enter on the exercises, which had occupied their thoughts for such a long time and which they regarded as a special grace of God.

Some of them, before leaving their own parishes had announced from the pulpit that they were going away for the month of the exercises and recommended themselves to the prayers of their parishioners. This was a source of comfort for them and they could say with confidence: "Our parishioners pray for us." An old parish priest, on the morning of his departure, gathered in the church at a very early hour the people, especially the young. Then he gave holy communion to about 500 persons, and departed to the railroad station to take the train for Genoa. He arrived at our house just in time for the beginning of the retreat, which opened at 7 A. M. with the singing of the *Veni Creator*.

THE FIRST WEEK.

At last they are in their own little rooms. They have before them a picture of the Sacred Heart, the order of time, the book of the exercises, annotated by Father Roothan, the Vigitello, the Imitation, the Gospels and the breviary; nothing else.

The order of time for the first two days was that used in the ordinary retreats. Meanwhile the meditation "*Principium et fundamentum*," the first nine additions and some annotations were explained to them. On the third day the order of time in use among Ours was introduced. There were four meditations a day with their respective points and reflections. The breviary was said in private during free time. The time for rising was at 5 A. M., exercises and litanies at 11.30 A. M., siesta at 1.30 P. M. An hour and a quarter was allotted for a walk in the garden.

The exercitants' modesty and ever increasing desire of observing the minutest regulations were something admirable. In explaining the 10th addition a few hints were given about the utility of performing some penance appropriate to the matter of each meditation and the spirit of the first week. The penance of saying grace kneeling and with the arms in form of a cross was indicated to them. So when in the evening before

supper the Director performed that penance all imitated him perfectly. This penance continued to be performed till the fourth week. There were also exercitants who asked for and used disciplines and chains. We could not provide enough of these.

The free time, which at the beginning was rather long, since meditations only were prescribed, was spent in making an accurate preparation for the general confession and in reading the prescribed books.

In the garden, during relaxation time, the exercitants used to say the breviary or the beads, or walked with great recollection either in the vineyard or in the little park. Each one used to go always to the same place, so it was easy to find any of them when it was necessary to call them during relaxation time.

RELAXATION DAYS

All the relaxation days between the different weeks came on Sundays. On the morning of such days they went to different churches to say Mass. It might be thought that some of them, especially those who had never seen Genoa or the sea, were eager to go about the city. But this was not the case; they never showed any desire to do so. And if any went to Genoa it was in order to pay a visit to the cathedral, to our college, to the hospital and to St. Catherine's body. There was one who took the resolution of never going out of our house. To those who invited him he used to answer with the good humor peculiar to the Milanese and half in dialect: "Where can one be better than here? I am in heaven." It was only out of charity that on the last two Sundays he went to say Mass in a church near by, since there was nobody else who could go there.

On the afternoon of the first Sunday all went to the sacred *Monte dei Cappuccini.* On that of the second Sunday some went to the convent of the Benedictines at San Giuliano, which occupies a splendid situation looking towards the sea. Others, mountain lovers, climbed up as far as the village of the Apparition, at the foot of *Monte Fasce.* On the third Sunday they were divided into three groups; some went to see the graveyard of Staglieno, others went around the harbor, and the youngest and boldest climbed *Monte Fasce* as far as the cross.

On relaxation days the longing of these good priests for prayer was still more evident. There were always some of them in the chapel, where they seemed to find their best recreation. And although they were allowed to write letters, they wrote only the necessary ones. There was one who kept faithfully his resolution of not writing any letter at all.

At 7 P. M. after they had been refreshed by the day of relaxation, the next week of the exercises began by the singing of the *Veni Creator*, after which came the meditation in the chapel and benediction of the Blessed Sacrament.

THE SECOND WEEK.

During the second week half an hour of spiritual reading was added to the other occupations. The weather, which had been clear, became cloudy and it threatened to rain, in fact it rained a few times, but this was never during relaxation time, so that the exercitants could always enjoy their solitary walks. The temperature was also moderate; it was not too warm at the beginning of the month, nor too cold towards the end.

The work of the election and of the general reform made the days of this second week appear fuller than the other days. The Director's door was always guarded by some black sentry, walking up and down in a meditative mood, generally with a sheet in his hand, or standing recollected and quiet, just like a novice at Father Master's door.

The exercitants felt the need of asking for advice, of giving an account of themselves, of telling how they had passed the preceding day, of manifesting their interior lights, exposing their doubts, their uncertainties, their anguish, their real or apparent difficulties about the present or future, discussing from every standpoint the general reform of their lives, or the election they were going to make. In a word, they had to talk with their Spiritual Father about what usually takes place in the soul during the time of the exercises. Some entered his room with a serious and almost sad countenance; but came out happy and beaming with joy.

Here we experienced the necessity of having only a small number of exercitants, because as the Director must see each of them almost every day, and sometimes several times a day, according to the different

needs of their souls, he could not do it if there was a large number of them.

The great meditations of the Two Standards and of the Three Classes were altogether new for the exercitants. The doctrine contained in the third degree of humility was for them not only new but admirable and sublime, and left them somewhat undecided whether they should try to practise it or not.

As our rules and customs are the most genuine interpretation of the spirit of the exercises we proposed some of them for the consideration of the exercitants, without saying that they were our rules. These rules were posted on the board. Thus, for instance, under the title of practice of the purest intention in God's service we proposed the 17th rule. As an excellent practice of the third degree of humility we proposed the 11th rule, omitting the beginning, and the 12th as a necessary means to reach such a degree. The exercitants were much pleased with these practical applications of the meditations. They copied them diligently, and after some hesitation to strive after such a high degree of perfection, they finished by making of them resolutions and rules for their sacerdotal lives.

Because of the novelty of things and also because of the abundance of matter this week seemed to all very short. To some, however, perhaps on account of the sublime perfection proposed and embraced, it seemed the most laborious.

THE THIRD WEEK.

After a day of relaxation we began anew to keep the order of the exercises, which was the same as in the second week with the addition of half an hour for particular reform in the afternoon.

These particular reforms, which continued during the third week, were devoted to the principal spiritual works belonging to the sacerdotal office, such as the celebration of holy Mass, the recital of the divine office, the hearing of confessions, preaching, the virtues of chastity, zeal, charity, mortification, etc.

The matter of these reforms was assigned in writing and was appropriate to the meditations of the day; so the reforms being practical applications of the daily meditations did not distract the exercitants' minds from the fruit proper to the meditations.

Another practical application consisted in some corporal exercises which taught three lessons: 1st, that it is useful to put into execution immediately what is found through the meditations to be imitable in Our Lord; 2d, that one must not wait but seek, with diligence the occasions of humility and charity; 3d, that holiness of life does not consist in doing deeds that will attract attention, but in doing well the humblest actions.

Thus, explaining the meditation of the Last Supper, it was suggested that the exercitants should serve at table, as is the custom among Ours, and they did it with great pleasure and devotion.

The Director with a young priest served for the first time, the others followed during the whole of the third week. On the first day one of the exercitants wrote a note to the Director saying that he felt a holy envy of that priest who had served at table, and asked the favor of being allowed to do the same.

This third week went on more calmly and evenly than the preceding two; to some it was easier, to others harder.

THE HOLY FATHER, PIUS X.

The 42d anniversary of the 20th of September happened to be on the Friday of this third week. A parish priest, accustomed to send every year a telegram of sympathy to the Holy Father, had the telegram sent also this year by the priest who was taking his place in his parish. But this was not enough; these good priests on the preceding relaxation day had delegated one of their number to write in the name of all to the Holy Father. This letter, signed by the fifteen priests, was sent on the 19th, and three days after, the following autograph letter of the Holy Father came from the Vatican:

"Very Rev. Father:

Please assure the good priests, who are with you for the month of the exercises, that I am much pleased with the expression of their sentiments, that I thank them for their prayers to Our Lord for me and for the Church, and that I hope that the Lord's spirit, which has filled them during these days, will, through their example and conversation, be spread to their fellow priests and to all the faithful in whatever manner entrusted to their charge, and as a sign of lively gratitude and particular affection I impart to all of them and to

you also, Very Rev. Father, the Apostolic Benediction, while I am

Very affectionately yours,

From the Vatican, Sept. 12, 1912. Pius P. P. X.

To the V. R. Father Peter Claude Martini, s. j.

Via S. Girolamo N. 23.

Quarto al Mare."

The joy that these loving words of the Pope caused the exercitants was inexpressible. They were read at the beginning of an appropriate meditation of the fourth week. The priests listened to them on their knees. All copied them, placing them among the most precious souvenirs of this month. When they received the Holy Father's autograph letter in their hands they kissed affectionately the signature and the coat of arms.

THE FOURTH WEEK.

The order of the third week was followed, and moreover half an hour was given to consideration on the book of the exercises, which all had received at the beginning of the retreat and followed faithfully from day to day. The book given is the one printed in 1912 by Pustet, which has the literal translation of the exercises with Father Roothan's commentary and method of meditating together with the Directory.

Now that the penances in the refectory, viz. serving at table at dinner and saying grace kneeling at supper, had come to an end, and the matter for the different meditations had become more cheerful, an air of satisfaction could be perceived on the faces of all; though indeed they were always recollected and modest, prompt and generous as on the first day of the exercises, and were ready to do whatever was suggested to them for their spiritual profit, even if it were a humiliation.

During the meditation on the disciples going to Emmaus it was suggested that through love of humility and fraternal correction those who served each other's Mass should make known their faults in the celebration of the Holy Sacrifice. For this exercise of charity the first fifteen minutes of the afternoon relaxation were assigned, and at the appointed time the good priests were seen walking by twos, slowly and gravely, but happy and without affectation, while they spoke in a low voice. Every now and then they traced in the air

with great diligence certain rubrical gestures, as for instance, signs of the cross and bows in order to teach them to each other.

During this week St. Ignatius' rules for thinking with the Church were explained. The exercitants liked them and examined themselves on them to see whether their ways of thinking, speaking and acting were in all conformity to them.

THE LAST DAY.

It was a Friday, the fifth day of the fourth week and the last of the exercises. As the good priests, although they had been together for a month, did not know each other by name and hardly by sight, so perfect had been their modesty, *Deo gratias* was given at dinner. After dinner all spent recreation together in the park. Then they gave one another their respective names, wrote them in a note book and promised that they would pray *ad invicem.* One of them later on, having lost the list of names of his fellow exercitants, wrote to the Director asking for their names and addresses, since, as he said, he wished that at his death a notice of it should be sent them in order to secure their prayers.

The Rector of the college, who had taken a group picture of the exercitants, sent them a copy of it as a souvenir, and they were greatly pleased with it. The dear parish priest of Malèo, who had composed the letter to the Pope, asked permission to read a telegram to Rev. Father Provincial in the presence of all. The telegram was to thank Rev. Father Provincial for the favors they had received, and for the faculty of blessing St. Ignatius' water, granted to them that morning. The telegram was as follows:

"Priests convened at Quarto for the month of the exercises, before going back to their occupations, send heartfelt thanks to your Reverence for the generous hospitality and fatherly assistance of Father Badino, and for the wise and truly apostolic direction of Father Martini. They are very grateful for the faculty kindly given them of blessing St. Ignatius' water, and implore his blessing on their firm resolution of dying rather than be separated from Jesus and His Vicar."

Father Provincial answered as follows:

"Much pleased with the splendid result of the exercises. I thank the venerable priests for their greetings, and wish them heavenly blessings.

Father Francis Calcagno."

All that afternoon, from 3 to 7, the exercitants were left free; some went to Genoa to buy religious objects to be given as souvenirs to their parishioners, others went to visit some church or cemetery.

Finally the exercises were brought to a close with a solemn Te Deum and benediction of the Blessed Sacrament.

THE FAREWELL.

After benediction the exercitants repaired to the refectory for supper, and before the meal all remained standing while the good parish priest of Malèo came forward and read in the name of all a rather lengthy address. In it he thanked our Fathers for the kind hospitality and the immense spiritual good done the exercitants, for whom he asked their prayers; he ended his address thus:

"Let us close with a good wish. May many parish priests come to make the month of St. Ignatius' exercises in future years; may they become a true legion of Apostles, and from this place, memorable in the annals of the revolution, because it was the beginning of its end, may the meek conquerors of souls begin to restore them to Jesus Christ, Eternal King, for whose glory we are ready to shed our blood, in whose triumph we trust we shall partake."

The Director then responded by thanking the priests, and Father Superior then gave *Deo gratias.* The conversation that night was very cheerful, calm and affectionate. It lasted until 9.15 P. M. Before examen, we gave the points for the meditation, taking as our text those words concerning the Apostles, which are found in the last verse of St. Mark's Gospel: "*Profecti prædicaverunt ubique.*" Three words, three points for next morning's meditation, after which our good priests were going to leave us for their own homes.

IMPRESSIONS.

When people hear about the month of the exercises, they exclaim: "Lord, have mercy on us." They should be told: *Gustate et videte.* An exercitant thus spoke on the second relaxation day: "To-day, with the Director's permission, I have written to my dearly beloved fellow priests of the college to allay any apprehension they might have about me. I could not help

telling them that one thing is wanting to me, the pleasure of having all of them here at Quarto, partakers of that inexpressible delight that one enjoys in this school of holiness, in which God shows himself so kind to the souls that seek Him. Oh, that all the priests would make the long retreat at least once in their lives!"

Another, speaking about the book of the exercises, said: " . . . Until the retreat it had been for me a closed book, now it seems to me that I know how to read it." Another said: "At first a month seems to be too much, and it looks as though one would not know how to occupy one's time; but the number and variety of occupations are so great that one can hardly find time to finish them."

On the last day of the exercises the Spiritual Father of the *petit seminaire* of Genoa said to the Director: "But tell me, Father, is it really true that the exercises are over? It does not seem so to me. That month has passed for me like a day."

On October 5th another exercitant wrote to the Director: "It is only right that I should give my first free moments to you. The charity you have shown me during the past month, charity that now more than ever I understand and appreciate, impels me to thank you again and again. I will always thank God for the extraordinary grace he granted me in allowing me to make St. Ignatius' exercises, in which really *audivi arcana verba* from Jesus, a voice *sibilus auræ lenis.* Next to the debt of gratitude I owe to God, I feel a deep obligation towards you, who accompanied me to the holy mountain, or rather raised me to heaven through the mysterious way of the Spirit. Should I repeat with Tobias: Quam mercedem dabo ei?"

The same sentiments were expressed by a priest from Milan, who as soon as he reached home, sent to the Director a note containing these words: "*Si meipsum tradam tibi servum, non ero condignus providentiæ tuæ . . . Benedicam Deum cœli et coram omnibus viventibus confitebor Ei, quia fecit mecum misericordiam suam.*"

The Spiritual Father of the seminary of Feltre wrote: "I assure you that I finished the retreat with deep regret; my soul was too happy far from the noise of the world and in the midst of so many spiritual helps." One of the exercitants from Genoa, a parish priest, said: "I have learned to know not only the

book of the exercises but the Gospel itself, and this latter I am now able to explain to the people with greater facility and a more abundant supply of subject-matter for consideration than before." Another exercitant as soon as he had arrived at his parish gave a three days' retreat to the boys of the public schools. Besides, in a meeting of the Catholic society, "*Alleanza Tranvieri*," he urged them to make the exercises, and in that very meeting he received several applications. Moreover he arranged with the seventeen female teachers of his parish the proper time for a special retreat for them.

These few impressions, chosen from a good many of a like nature, should be sufficient to convince us that the long retreat is a work to be recommended not only to religious but also to secular priests, and even to laymen, provided they fulfill the conditions that our Holy Father requires, and it is to be hoped that a time will come when newly ordained priests and young men, desirous to take part in the Catholic movements, will take as their rule of thought and action the principles embodied in the exercises of St. Ignatious, which principles are none other than those taught us by Jesus Christ Our Lord, Who is the Way, the Truth and the Life.

CONCLUSION.

I have thought it well to write these few remarks about the exercises. What I have written is well known to those of the Society, but I hope that my minute narrative has afforded some pleasure to my readers and that it has helped to prove that we may use with success on behalf of secular priests the great treasure of the exercises.

Shall we have another month of exercises next year? This depends on the applications we shall receive, and these depend on God's special grace, since it must not be doubted that it is a very special favor of God to be called to such a long spiritual retreat. Such special graces we shall obtain from God by prayer, just as to prayer mainly is due the success of the exercises just concluded. These were the natural result of the Apostleship of Prayer, which for the past few years has been very flourishing in Genoa; the process was easy and gradual. And this is so true that the *Settimana Religiosa* of Genoa called them, in a short article it pub-

lished, the first flower of the Apostleship of Prayer. We think it well to transcribe the article.

"The Apostleship of Prayer is a plant that brings forth here and there in the Church many flowers. The flower that this year it has brought forth amongst us is the month of St. Ignatius' exercises given to a number of priests. This is a month of spiritual training, during which the soul prays, meditates, studies Jesus Christ Our Lord, and tries to elevate itself to all perfection. And so during this month of September, while at Bergamo an economic-social Catholic school was being held for a month, while in other places those interested in social action were meeting for the "Social Weeks," at Quarto al Mare, fifteen priests met in the House of Retreats in order to study St. Ignatius' great book. They met for a month in a spiritual Manresa, full of light and love. And this work is due to the Apostleship of Prayer, because trust in the Associates' prayers inspired and strengthened the idea of it, and those prayers obtained more than the desired number of applications. Twelve priests were wanted and fifteen came; others have already given their names for next September. This spiritual work, having come to an auspicious termination, it is good that the members of the Apostleship of Prayer realize the effect of their prayers, that henceforward with God's grace this flower may flourish with greater vigor and become great and beautiful in God's presence from Whom every good thing comes, and to Whom all praise is due."

FR. PETER CLAUDE MARTINI, S. J.

THE JESUIT FARMS IN MARYLAND.

Facts and Anecdotes.

THE CIVIL WAR.

At the presidential election in 1860, the sky was dark with ominous clouds. After the inauguration they burst amid thunder and lightning and overwhelmed the good people of Maryland. Those in the northern tier of counties were rather for the North, whilst the people along the lower Potomac were Southern in sentiment. Those in between hardly knew where they stood.

The banks of the Potomac, with its tributaries in Virginia, were dyed red with the blood of the Blue and and the Gray; the boom of cannon re-echoed in the woods of St. Inigo's and Newtown; the tread of soldiers shook the old walls of Georgetown College; the rattle of musketry in the streets of Frederick just scared the novices to death. The government took possession of Trinity Church, Georgetown, and of the Novitiate, and made hospitals of them; the army encamped at Chapel Point and destroyed the fences; the soldiers burned down a stable at St. Nicholas' and scampered off, and a colonel stole a horse at Conewago, and rode off.

In January 1861, the Southern States began to secede from the Union, and a great many boys from the South left Georgetown College; in April Fort Sumter was surrendered and thereupon President Lincoln issued a proclamation calling for 75,000 volunteers. The soldiers from the North and the soldiers from the South, all met at Bull Run, a little stream in Virginia; they fought at Bull Run, and they ran away from Bull Run. There were two Bull Runs, and in each Georgetown College proved its loyalty to the Union; in the first by giving hospitality to the soldiers going to the battle, and in the second by receiving them within its walls after the battle. Things happened in this way. On May 4th, the college authorities were notified to prepare quarters for the 69th regiment of New York. The building erected for the 'Small Boys' and the students' refectory were assigned to the regiment, Colonel Corcoran occupying the recreation room of the Fathers. The regiment, nearly 1400 strong, was under good discipline, and beyond the necessary inconvenience caused by the occupation of part of the college, gave little trouble or annoyance. The Rev. Thomas Mooney of St. Brigid's Church, New York, chaplain of the regiment, said Mass at the temporary altar set up in the boy's play-ground. The 69th, on the 24th of May, departed to join the army gathering in Virginia, and finally struck the trail of Bull Run. On the 3d of June, Father Early was again notified to prepare to receive another regiment on that day. It proved to be the 79th, New Yark National Guard, or Highland Regiment, about 1000 strong, which occupied the new building, the study hall and the upper part of the house. The frequent quarrels among the members of this command made their presence by no means desira-

ble near a college, and their departure on the 4th of July was a great relief. The difficulties of the situation were not limited merely to the exclusion of the students and professors from their study and class rooms, their refectories and the grounds or halls usually set apart for recreation. The college and its grounds were under military control, so that an inmate could not go from one part of the house to another without the password, and communication with Washington was hampered by restrictions annoying to the residents at the college, and even more so to parents and friends wishing to visit any of the pupils.

The Villa did not escape, for it was occupied for some months in 1862 by General Peck and his staff.

On the 21st of July the members of the Society and the scholars still lingering at the college, heard all day the rattle of musketry at the front. When, the next day, stragglers came with the story of the disaster and defeat, three Fathers hastened to the field to give their services to the wounded and dying. That was the first battle of Bull Run.

About a year after that General Pope and his army were routed in the second battle of Bull Run, and were driven back on Washington. On the 29th of August, 1862, the college buildings were occupied by the sick and wounded. The faculty had great difficulty in saving sufficient room for professors and students. The news of the disastrous battle alarmed many parents and prevented them sending their children to Georgetown, and the great battle of Antietam, fought in September, on Maryland soil, added to their apprehensions and extended the period of the occupation of the buildings by the Government. The number of patients was sometimes as great as 500, occupying the boys' refectory, chapel, study hall and the dormitories of the scholastics. The priests were occupied with spiritual duties and received many into the Church at their death.

The buildings were occupied until February 2, 1863. The school was regularly opened in 1862 and by the middle of September numbered sixty boys. All these things are related in the Chronicles of Georgetown College.

Here I will add Father Devitt's story of the church at Georgetown.

"The Sunday after the battle of Antietam, an orderly came riding into the college grounds, with a packet

directed to 'The Priest at Georgetown.' This was delivered to Father Early, the President of the college, and it informed him that the Catholic Church (Trinity) would be required for hospital purposes for the sick and wounded soldiers. Father Early called one of the Brothers, and gave him the packet for Father Aschwanden, who announced to the Congregation at Vespers, the intention of the Government to use the church as a hospital. After Vespers and Benediction, the men of the Congregation came forward, and removed the carpet from the floor of the sanctuary, and the same evening (Sunday), cushions and strips of carpet were removed from the pews by the various pew-holders. On the following Tuesday, carpenters were sent to the church to build a temporary flooring over the pews and over the sanctuary; the work progressed rapidly, and inside of a week the hospital was ready for the reception of the wounded soldiers. Captain Michael Strong of Pennsylvania, a brother of George I. Strong, S. J., was the officer in charge, and to his care it was due that the church suffered no serious damage. The Government afterwards made compensation for the rent of the church and for the damage to the property. During the occupation of the church, services were held in the old church, now the parish school-house, and soldiers were on guard at the different entrances to the church grounds."

The battle of Antietam was fought on September 7, 1862, at Sharpsburg, Maryland, about seventeen miles from Frederick. Many of the wounded soldiers were brought to Georgetown, but many more were taken to Frederick. A part of the Novitiate was used as a hospital, and the fathers and the scholastics were busy attending the sick and dying, whilst the novices continued their customary round of duties; they raised the dust in the halls, hurried to the chapel, and prayed, just as usual. During the three months that the Novitiate was used as a hospital a great many Catholics were prepared for death and about 140 Protestants were received into the Church. Thus they ministered to the afflicted both in body and soul. Some two years later, in 1864, the Confederates marched into Frederick. It was at this time that Barbara Fritchie waved the Union flag out of her window and made the town ever memorable as Whittier tells us. A fierce battle was fought outside of the town at

Monocacy Junction, in which about 600 fell on each side; after the battle the Fathers made thirty-five converts in the barracks that were turned into a hospital.

In due time the Procurator put in a claim as rent for the occupation of the Novitiate by the soldiers. On October 16, 1873, the War Department wrote the following letter to Mr. John B. Motley, the attorney for Mr. Lancaster.

"Sir, in reply to your letter of the 14th instant, calling attention to the claim of Rev. C. C. Lancaster for rent of the Novitiate at Frederick, Maryland, and requesting that it receive early consideration, I have to say that the claim is of a class involving certain questions, the determination of which is awaiting a conference between the Secretary of War and the Quartermaster General—which has been unavoidably delayed. You owe *no* apology for your frequent visits and communications to this department in regard to the claim, as I fully appreciate the interest you manifest in behalf of your client. The case will be determined upon as early as possible.

W. M. Dunn,
Asst. Judge Adv. General
Bvt. Brig. Genl. U. S. A.

The claim, I understand, was paid, but how much it was I have not found out.

As Conewago is not so far distant from Frederick, we will now approach the subject of the stolen horse of Conewago. A great number of horses had been killed at the famous battle of Gettysburg in July, 1863; thereupon the Union soldiers scoured the whole neighborhood for a new supply of horses. The farmers hid theirs in the woods, but Father Belwalder did not take that precaution, and he lost his buggy horse. The State of Pennsylvania got interested in the matter, and took up Father Belwalder's claim for damages. The certificate, under the seal of the Commonwealth of Pennsylvania and the signature of the Governor of the State, and of the State Treasurer, and the countersign of the Auditor General, was dated January 1, 1873, and runs as follows: "This is to certify that Reverend Ignatius Belwalder has on file in the office of the Auditor General a duly approved and registered claim for the sum of $175 as adjudicated under the Act, entitled, 'An Act to authorize the liquidation of damages sustained by citizens of Pennsylvania during the

late rebellion and payable only when said claims shall be paid by the United States Government.'"

On the 22d day of September, 1876, Father Belwalder, being in Buffalo, assigned and set over to Rev. Joseph Enders, S. J., Superior of the Church of the Sacred Heart of Jesus, at Conewago, Adams County, Pennsylvania, and to his successors, all his rights, title, interest and demand of and to the certificate of damages.

There again the matter rested till 1883, when the Quartermaster General's office took up the case and wrote a letter to Rev. Edward Boone, President of Holy Cross College, Worcester, enquiring after Father Belwalder, and asking him to give a full statement of the circumstances of the taking of the animal. It seems that the Quartermaster had some suspicions in regard to the ownership of the horse, for Father Belwalder had put in the claim, but Father Cattani, the new Superior, claimed the damages. As Father Belwalder was not at Worcester, the letter was sent to Boston, where he was, and thence to Conewago. There again the matter rested for ten more years. In 1893, the new Superior, Father Timothy O'Leary, tried to stir up the authorities to activity. The Secretary of the Commonwealth answered this appeal on May 2, 1893: "In reply to your letter of recent date referring to a 'certificate of adjudicated claims for war damages' of Reverend Ignatius Belwalder, I beg to say that the same has been referred to the Auditor General for reply, all these records being kept in his office." A little later the Auditor General answered: "No claims have been paid for the reason that the Border Claims Commission has made no progress in their endeavor to collect the amount of claims from the U. S. Government. Claimants will be notified when payment is made to the State by the Government." Here then the matter rests; the claim is as dead as the stolen horse.

During the whole of the war the army was engaged in active warfare along the Potomac South of Washington; in skirmishes, battles and sieges on the Virginia side; in marching and countermarching, in patroling and blockading on the Maryland side. St. Inigo's and Newtown suffered little from the soldiers, but Chapel Point, a part of St. Thomas' Manor, was the camping ground of the Federal army from the beginning of hostilities to the end. During the occupation

nothing could be done except to look on and see the property being destroyed. After the war Mr. Lancaster our Procurator, made up a schedule of damages and presented the War Department with a bill amounting to $31,416.91.

Chapel Point farm, with wharf, storehouse, warehouse, granery, blacksmith shop and barn was occupied by the soldiers from April, 1861, to June, 1865; first by Scott's 900 cavalry, then by Col. Maulsby's Brigade, Col. Graham's Legion, and finally, after President Lincoln's assassination, by Sheridan's cavalry. The last encamped on all the lower fields, and did most of the damage. The soldiers found every thing so handy. They had plenty of fire wood; 79000 chestnut rails, 2000 feet fence paling, 3000 feet hemlock fence boards, 500 feet pine boards, 15000 feet pine scantling, 1000 laths, 72 cords of fire wood and 400 large locust and cedar posts; moreover, they cut down 750 cords of wood, and destroyed 800 locust and walnut trees. Then they cleared the bins of 1100 bushels of wheat, 588 bushels of rye, 432 bushels of oats, and 250 bushels of potatoes. The cavalry consumed 60 acres of wheat straw, 71 acres of rye straw, 24 acres of oat straw, 120 acres of clover, and 4400 bundles of blades. Finally the troops stole 20 sheep, ate up 91 hogs and 6 bacon hams, feasted on two oxen, and smoked or chewed 550 pounds of tobacco. The worst piece of vandalism they committed was to shoot down all the tombstones in the graveyard at Chapel Point, all but one, and this one they spared, because it belonged to a husband who had had seven wives, their names being chiselled in the stone, one after another in the order in which they died. This is Brother Vorbrinck's story, who at the close of the year 1867, removed the bodies from the Point below to the new graveyard on the hill above. Most of the damage was done after President Lincoln's assassination, for the soldiers were incensed especially against the people of Charles County.

(*To be continued.*)

BOOKS OF INTEREST TO OURS.

The Student's Gradus. By Leo T. Butler, S. J.

Those engaged in the teaching of Latin Versification in our Colleges and High Schools will be much interested in the appearance of the above named work. Words and synonyms have been compiled from the original Gradus of Noel, and definitions and explanations are given—not in French—but in the English Language. No labor has been spared in the effort made to eradicate actual errors and doubtful variations of disputed quantities or spellings, which frequently disfigure the pages of the original Noel Gradus, from the newly issued, revised edition. Taught by years of daily experience in the class-room the absolute need of certain common and constantly recurring words and expressions, two Appendices, one giving the names of trees, plants and flowers, and the other, the names of birds, have been added to the volume. Proper names too have been separated from the main body of the book, and entered in a separate list. It is confidently expected that the Student's Gradus will simplify the difficulties hitherto experienced by teachers and pupils alike in the use and acquirement of this most efficient aid to Latin phrasing; that it will reduce the formerly exorbitant cost of the Gradus to a reasonable price; and that it will arouse a renewed and intensified interest in Latin Versification. The Gradus may be obtained only by direct communication with its author, at present at Woodstock College, Woodstock, Maryland. Price, per (*single*) copy, $1.00. Orders exceeding ten, 85c.

Hints on Latin Style. Designed for High Schools and Academies. By James A. Kleist, S. J. New York. Schwartz, Kerwin and Fauss, 1913.

This is a digest of Father Kleist's larger work entitled "Aids to Latin Prose Composition." While the *Aids* is intended for use in the first and second years of College, the *Hints* is designed for classes of Latin in the High Schools. In each Hint reference is made to the corresponding lesson of the *Aids*.

Who Are the Jesuits? By Rev. Charles Coppens, S. J. B. Herder, St. Louis, Mo. Price $1.35 per dozen copies. 100 copies for $10.00.

All sorts of wild and absurd charges are made, not unfrequently in public print, against the Society. "Such charges," says Father Coppens, "may not be believed to the letter by persons of average common sense, but yet they help to spread and deepen a common impression that the Jesuits are a very wicked and dangerous body of men.

What makes the matter still worse is that any one who would wish to examine for himself, and for this purpose look for information at the public library of his town or city, is very likely to find there no works on the subject but such as are written by bitter enemies of the Jesuits." Hence this little work, giving a clear, plain and exact statement of the truth.

Manuale Missionariorum ad Usum Patrum Provinciæ Missourianæ. Auctore P. Simon Ryan, S. J. Chicago. Loyola University.

The title explains the purpose of this little book. Rev. Father Burrowes, Provincial of the Missouri Province, commends it to the use of Ours engaged in giving missions, and adds, "Nostros omnes rogamus ne cum externis communicent." The book contains all the information a missionary needs. There are suggestions to the Pastor, the various faculties, directions about preaching and hearing confessions, and missions for children ; the different blessings, &c. The book is a missionary's handy *Vade Mecum.*

Bibliographie des récentes publications sur Les Exercices Spirituels et les Retraites (1912-1913). Par le P. H. Watrigant, S. J. Collection de la Bibliothèque des Exercices de Saint Ignace. No. 48. Nov.–Dec., 1913.

This most useful and valuable Bibliography gives us a list of all the publications about the Spiritual Exercises and the work of retreats that have appeared during the year 1912-1913. Every country is included and every kind of publication. Father Watrigant has also inserted in this list books and articles which had escaped notice and had not been published in the lists of 1907, 1909, 1911.

Arthurus Vermeersch, S. J. De Religiosis et Missionariis Supplementa et Monumenta Periodica. 7us Tomus. n. 4. 10 Nov. 1913. Bruges, Beyaert. Rome and Ratisbon, Pustet. Paris, Lethielleux.

A notice on the cover of this number calls to the attention of the reader the fact that, owing to the absence of the editor, the notes on the decrees of the Holy See have been written by Father Salsman, S. J. The commentary on the rubrics is, as usual, from the pen of Father Pauwels, S. J. From the perusal of this number the reader will be glad to see that the editor has made a happy choice in his collaborators.

Appendices Catalogis Restitutæ S. J. Sparsim adjunctæ 1814–1914.

Our yearly Catalogues frequently contain additions of great historical interest to students of our history ; indeed it would be quite difficult at times to get the information from other sources. This field of the Appendices to the various catalogues has been worked up of late; as far at least as could be done, for the compiler's collection is not

complete. The missing numbers are however mentioned. The result of the work is the present pamphlet which is an appendix to the Catalogue of the German Province for 1914. It contains a double index to all the matter treated in the various appendices, with the dates of the erection of the various Provinces, Vice-Provinces and Missions of the restored Society. Of course such a pamphlet enhances the value of any collection of our Catalogues, as you can find out at once just where to look for any given subject. The compiler deserves our gratitude.

OBITUARY

Father Benedict Masselis.

In some six leaves of folded foolscap, written with a firm hand and very neatly, Father Benedict Masselis bequeathed us a unique memorial of his life. The last quaint phrase was penned on July 27, 1899. He died in Detroit in February, 1913, at the patriarchal age of ninety-three. The pages he wrote so modestly of his long career are already yellow, and lest their contents be lost we here set down the more noteworthy events of a life that played no small part in the pioneer work of the Missouri province. To some of us, now in the Society, who served his mass back in the late eighties, he seemed even then a very old man for whom the autumn of life was closing. God, however, granted him a length of years that stretched away like the days of a mellow Indian summer. Many of us never dreamed that the kindly little figure, so familiar in the college corridors, had once played in the summertime of life an heroic part in the building of the province and the establishment of the Church in America—that he had labored many years side by side with Fathers Damen and Smarius, the historic Jesuit missionaries of the West.

The town Rousselaere, West Flanders, in the diocese of Bruges, now in Belgium, but then belonging to Holland, was his birthplace. The date of his birth, as it chanced, was March 17, 1820. So it was that in America, in later years, Father Masselis always wore a sprig of green upon St. Patrick's day. His parents were not poor. From 1828 to 1832, when he made his first holy communion, they sent him to the public schools, taught by sisters in that Catholic land. They then enrolled him as a day scholar at the Petit Seminaire of his native place. The building was an old monastery, the teachers, secular clergy. The hours were very long, 6 A. M. to 7.15 P. M., seven days a week! At noon he had from 12 to 1.50 for dinner at home. Here he stayed for eight and a half years, spending the first three in preparatory and the remainder in classical studies. His class numbered fifty at the outset, and forty graduated; of these twenty-three went to the seminary and seven to the novitiate of the Society, while the rest began professional courses in various universities, especially Louvain.

After graduating in August, 1841, young Masselis, although convinced of his vocation to the priesthood, hesitated before making a decisive step. At this juncture Rev. P. P. Lefevre, a native of Rousselaere, who had known him as a lad, returned from America and spoke to the stud-

ents of his Alma Mater, the Petit Seminaire, about his missions in the United States. Several of the scholars volunteered to leave home and country, among them Masselis, who was present at the missionary's address. Thus on the occasion of this visit of Father Lefevre, afterwards Bishop of Detroit, did he determine his vocation. By an odd coincidence, his own last charge was as pastor of that Bishop's old cathedral, now our church in Detroit, and he died in the college attached to the ancient episcopal residence. Thus the beginning and the end of his life were linked together.

An unforeseen obstacle was encountered in his plan to leave for America at once with Father Lefevre. This was the objection of his mother. She consulted, however, the president of the Petit Seminaire. He, wise and kind, did not sustain her. At the same time he urged that as America was a land largely settled by non-Catholics, and as seminaries there were small and scattered, the learning requisite for a missionary had better be gained in Bruges before the young aspirant to foreign apostleship sailed to the new world. To this counsel, in which we see the hand of Providence, Father Lefevre concurred. In Bruges Benedict Masselis was to learn his full vocation.

In the Grand Seminaire of Bruges the youthful candidate for the American mission had little peace of soul. He was lonesome. Fellow-townsmen among the students failed in their attempts to hearten him. At the end of six months the saintly Rector, a man of divine foresight, called for him. When the young seminarian acknowledged that he felt out of place, the Rector said, "It were better had you joined the Jesuits." Now Benedict had never seen a Jesuit except at the altar or in the pulpit during students' retreats or parochial missions. Upon the advice of his Superior he now prayed for light and pondered deeply; but his mind grew more bewildered day by day. Finally the Rector arranged a visit for him with the Superior of the Jesuit residence at Bruges. This led to a journey to the novitiate at Tronchiennes, near Ghent. Here his vocation was examined. A townsman who acted as "Guardian Angel," the novice-master, and the three Fathers who questioned him, were very kind. On his return to Bruges he was soon informed of his acceptance for the novitiate, and after the summer vacation at home, with the blessing of his parents upon him, he entered the Society on September 27, 1842.

The novitiate at Tronchiennes was an ancient monastery. The novices numbered seventy-five. From the first he felt, so he says, "perfectly at home and contented, without any gloomy sensation." Let us quote his own words describing his joy on the day after receiving the cassock. "The next day during manualia the old Brother Manuductor was surprised and seemed somewhat disedified to see a semi-

narian so very lively before the younger men who had just come from a college, and he called me to order, and even reprimanded me. *He did not know that I was just like a fish that had been lying on the shore, and was thrown back into the clear water.*" The brother, he continues, subdued his liveliness by appointing him a daily "aquarius," whose duty it was to supply fresh water in the community rooms, a job entailing many trips with a long bucket up a flight of twenty-five stone steps. Every Sunday he taught catechism in a school deep in some distant woods. His chief trial during his novitiate appears to have been his experience in giving the exemplum Marianum at supper. It was in French, the polite language of the country and had been prepared to the last detail. Let us quote once more: "And so I began. After a while the master of novices interrupted me, saying, 'Carissime, dic nobis aliquid de modestia;' later on again: 'Pergat latine;' when this went on pretty well, he said smiling, 'Satis est; legat carissimus.'"

Mr. Masselis' second year at Tronchiennes was passed as a junior, and on the evening of his vow-day, September 27, 1844, he was sent to teach in the college of the Society at Ghent. In his manuscript he naively remarks, "And I never after had any *regular* studies." After a few months he received minor orders. Three years went by and then, God judging the time had come for him to go to America, he was transferred to Antwerp, where he met Father Elet on his way to represent the Missouri Vice-Province at the Congregation of Procurators at Rome. Mr. Masselis, on confiding his secret to the Vice-Provincial, was advised to write to the Belgian Provincial at once. Permission to depart was granted, but the Rector at Antwerp, demurring to this arrangement, made a hasty journey to the place where the Provincial was staying in order to protest the loss of so valuable a teacher as Mr. Masselis.

The states of Europe were at this time in revolution and refugees of the Society, ten or fifteen together, frequently arrived in Belgium, volunteering to assist there or depart for distant missions. Mr. Masselis, therefore, was easily spared. With him, on the sailing ship 'Mayflower,' were eleven German and Italian Jesuit exiles, nine Fathers and two scholastics. Their boat began its voyage, April 8th; they landed at New York on the afternoon of May 26, 1848.

Our Fathers in New York were most kind to the strangers. Mr. Masselis, however, was soon travelling westward and reached St. Louis on Pentecost Sunday. After an open-armed welcome at the University, he was next day sent to Florissant to learn English. Here he was not allowed much leisure for study, and in mid-July he was dispatched by river packet to Cincinnati. Mr. Masselis had

been engaged in teaching for two or three years in Cincinnati, when directions were hurried from St. Louis for him and another scholastic to start their study of moral theology at once. Our manuscript tells its own story.

"In the evening we went to an aged Father who read us a few pages of Gury the first and second day, and then asked if we had any difficulties to propose. Whereupon my companion and myself agreed to learn by heart and to recite a few pages to one another every day, so that we might proceed quicker and equally well; and in case of doubt or difficulty we would consult our instructor, and the good Father approved of it. Thus we learned the first part of Gury by heart, and gave notice to Father Rector that we were ready." Four Fathers examined the candidates, who were then ordained in the new cathedral of Louisville on August 15, 1853.

Father Masselis and his companion continued their private study of Gury, II volume, but were never examined "ad audiendas," as the Provincial excused them from this ordeal. For two years however they were not allowed to hear the confessions of adults, and were confined to penitents from among the parish school and the boys of the college. But thereafter Father Masselis' confessional was frequented by sinners of many nationalities, for he was a skilled linguist and knew English, French, Dutch, Flemish, Italian and Spanish. Such was his ability as a confessor and preacher that in 1856 he was assigned the task of aiding the great Father Damen in two missions at the new and the old cathedral, Chicago. At their completion the Bishop invited Father Damen to commence a parish and a school in his city. This was the beginning of the enormous work Ours have since done in the western metropolis, built on the ground once travelled by our own Marquette, the first missionary to raise the Cross beyond the great lakes.

In 1857 Father Masselis was stationed at Bardstown, Ky. He taught the class of Poetry, and Spanish, besides helping in the church. This was followed by two years in Cincinnati, after which he was chosen pastor of the Bardstown church with its four outlying missions. The parish proper numbered about one hundred families, mostly settlers from Maryland. "The church perquisites," he writes, "were rather peculiar. As white people occupied one side aisle gratis, the pew rent from the two others amounted to but seven or eight dollars; but besides they paid head tax extra, viz, fifty cents yearly for every Catholic member over sixteen years. Parents paid for their children and masters for their servants. Sunday collections averaged five dollars in silver; intentions were very few; baptisms one dollar for a colored child; marriages of colored, nothing; of the others from ten to twenty dollars in gold."

It was charged that the parish was not self-supporting. Father Masselis was indignant and kept an exact account of every income and expense for one year. The final result was expenses, $800.00; receipts, $1,100.00. "Therefore I could afford," the proud pastor tells us, "to treat the community from time to time with an extra dinner or supper, since they helped me so much to perform the church services in solemn style, and my parishioners supplied the first class turkeys."

He was ordered, in 1860, to St. Charles, Mo., where he worked for two years in the parish and acted as chaplain in the Sacred Heart Convent. In December, 1862, he began a kind of tertianship at Florissant, reading the Institute and doing much manualia. The long retreat occupied the whole of January. At the end of April he was sent to Chicago to commence in earnest the great work of his life, fifteen years on the mission. Fathers Damen and Smarius had determined to separate, each choosing a new assistant. Father Masselis pronounced his final vows as a spiritual coadjutor and was then assigned to Father Smarius.

Bishop Spalding of Louisville had just asked for missionaries to evangelize his diocese. The two bands divided the city and its environs between them. This was the first of similar tasks throughout the middle west. No place was too distant, no congregation too small for the new apostles. Finally Father Smarius broke down and Father Masselis was shifted to Father Damen's company. And now while the scene often varied, the circumstances of their labors seldom changed—pulpit, confession, and communion rail. The Civil War was just over and the land was swarming with discharged soldiers. It was, moreover, the day of the immigrant, who, dazed in a strange land, found few churches where the faith of his fathers was taught. It was also the era of steam packets and river towns. A restless shifting to and fro afforded priests small chance of working permanent good. The part played by our missionaries in saving souls in America in those days is hard to realize now in the present settled and organized condition of the Church.

So great was the success achieved by the two bands that Fathers Damen and Smarius resolved to form one large group of six priests and with this company to lay siege to the great cities of this country whose persistent appeals for divine aid were pitiful indeed. From Omaha to New York, from Chicago to New Orleans they journeyed, preaching and ministering to thousands daily. The crowds were enormous, and hundreds became converts to the faith, others long lost to the religion of their childhood, once more sought their Father's house. When at home in his brief periods of rest between missions, Father Masselis gladly

filled in some vacant college post. At Chicago a physician, however, warned him and Father Damen that nature could not endure such labors without a penalty.

The break came for Father Masselis while preaching in the cathedral at Buffalo. He says he felt no bodily pain, but that his mind seemed worn out. A vacation of six months was prescribed and he went at once to St. Gall's, our parish at the time in Milwaukee. At the end of three months he began to accept the many invitations urging him to preach, His area of work gradually extended over Wisconsin, and before a year was out, he had also given alone many missions in Illinois and Kentucky.

Father Masselis joined the mission band in the east during the following year, for Father Damen had been struck down and was in a hospital in Newark, N. J. Continuing his apostolic labors, he worked unceasingly to August 15, 1878, when he closed a mission at St. Mary's, Kas., and celebrated his silver jubilee of ordination to the priesthood. From that day till his retirement he was continuously engaged as a parish priest.

Stationed in Milwaukee in 1879, here as in Cincinnati he loved to be with the old folks in the home of the Little Sisters of the Poor. His spare moments were occupied in arranging the baptismal, marriage, and funeral records of the church in alphabetical order. He began, moreover, a book of exhortations on the rules of the summary which took eight years to complete. His last public act in Milwaukee, however, was to arrange for the laying of the corner-stone of Marquette College and to serve as Master of Ceremonies on that occasion.

In 1880 he was changed to Washington, Mo., where the parish was in need of an English preacher. He studied German anew, in order to teach the children catechism. He built a new parish house and ventured on his last missionary excursion.

Recalled to St. Louis in 1885, he was soon after sent to Detroit to relieve a sick Father. The change was to have been temporary, but the stricken priest died, and then for Father Masselis the weeks in Detroit lengthened into years, until God Himself announced his final destination. Late in the eighties Father Masselis was already a familiar figure in the streets of the city. He never seemed to grow older, although the skin of his face and neck was creased and yellowed as an ancient parchment. His eyes, protruding and vigilant never appeared to dim, and his shoulders, erect at all times above his small frame, bowed little to the burden of years. As assistant pastor, rich and poor were his friends. Always at the post duty assigned, his delight was in the exercise of his priestly functions even to the end. On September 27, 1892, he celebrated his golden jubilee as a religious. In 1897 he was appointed spiritual Father of

the community, but after his diamond jubilee as a Jesuit, in 1902, he was excused from all work, but continued voluntarily to say the students' mass and to hear the confessions of Ours and numerous secular priests. On September 27, 1912, he had the happiness of celebrating the seventieth anniversary of his entrance into the Society. He said mass daily and attended with great regularity the exercises of community life up to within a few weeks of his death which occurred on February 16, 1913. R. I. P.

Father Alexander Leone.

Father Alexander Leone died peacefully in Albuquerque, N. M., on the evening of July 26, 1913. Although an Italian by birth Father Leone was a Mexican at heart; his whole priestly life was exclusively and solely dedicated to the salvation of the Mexicans.

It would be difficult to find a Jesuit missionary more ardent, untiring and mortified than Father Leone. When as a young priest he worked in the parishes of Albuquerque, La Junta, Trinidad and Isleta he was always the true soldier armed for the combat and ready for action. It was his constant delight to travel long distances on horseback in order to bring the consolations of religion to his poor parishioners. During such journeys a dish of beans, an egg, an onion were for him not an ordinary meal but a banquet. In his love for the salvation of souls he despised everything else, himself included.

In his advanced age, nay, during the very last months of his life, although worn out with bodily labors, he still retained a young heart and was always ready to give missions, to preach sermons, to hear confessions, to console afflicted souls, to help unfaithful christians. When it became almost impossible for him to accomplish any work he would, impelled by the strength of his will, leave the bed or the armchair to perform some function of the sacred ministry, altogether unmindful of himself.

His heart was filled with trust in God, a trust as ardent and simple as that of a child, and his soul was permeated with the spirit of St. Ignatius. Like St. Ignatius he considered life the arena where the battles for eternity are fought, and where only they are victorious who are valiant and strong to the end.

Father Leone was born in Scorrano (Lecce, Italy) on December 28, 1838; joined the Society on October 26, 1855, and came to the New Mexico and Colorado Mission in 1870. R. I. P.—*From the Revista Católica, of Las Vegas*).

Brother John P. Langan.

Woodstock lost one of its most devoted brothers when death came to summon Brother Langan to his reward. He was thirty eight years in the Society. He had been for some time at West Park, at St. Francis Xavier's, at Fordham, and at Frederick, but from 1885, when he took his last vows at Woodstock, the greater part of his religious life was passed at the scholasticate.

Born at Navesink, N. J., on November 18, 1850, he went through the grammar school at Keyport, N. J., and afterwards served his apprenticeship as a Mechanical Engineer, in New York City. Entering the Society on March 18, 1875, he made his noviceship at Sault-au-Reccolet, Canada, and at West Park, New York. In the early eighties he came to Woodstock, where he remained, with the exception of a few years (as engineer) until the summer of 1913, when he went to Auriesville, N. Y., to superintend some work that was being done there at the Shrine of Our Lady of Martyrs.

Brother Langan made good use of his technical knowledge of engineering, during his life in the Society, as Woodstock bears ample testimony. The present engine house, together with the heating system, the excellent water supply, the new St. Michael's Hall, are all marked by the toil of his hand and the thought of his brain. In fact there is no improvement that has been made in the living accomodations of the college during the past twenty-five years, that does not owe its successful completion to Brother Langan. His was a very busy, though a hidden life, as must ever be the life of the true Jesuit Brother. He was always interested in the work he had in hand and ever willing to explain its various details to the casual inquirer. Yet he was eminently practical about it all. There was no wasting of time explaining the "why" and the "wherefore" when some work was under way. A little over a year ago when St. Michael's hall was in the course of construction a number of interested spectators gathered around the workmen during noon recreation. Brother Langan happened along while a volley of questions was being directed at a group of carpenters. He very courteously told the board of inquiry that when the working day was over he would gladly explain the plan and progress of construction, but that during working hours it only impeded efficient labor to talk to the men.

With all his activity, Brother Langan was a man of prayer. In the chapel his was a familiar figure, and his piety was of the quiet kind, unmarked by ostentation.

After he died there was found in his room a little book, a chronicle of his retreats. Page after page records the simple thoughts that impressed him year after year, as he laid aside his tools, and went out from his humdrum, workaday world to stand alone with God. There is no recounting of remarkable lights in this diary, but a very business-like checking off of loss and gain in the spiritual life. It is an excellent ledger of practical asceticism and just what we would expect from the pen of a man who was intensely practical in everything he did. Herein is a page for his special intentions; the anniversaries that were dear to him, the Society's suffrages, and intentions, the names of relatives of Ours that had been recommended to the prayers of the community. And on the opposite page there is a careful record of the Communions and beads he had offered to God.

It was early July when he fell sick. Father John Scully who has charge of the Shrine at Auriesville, asked Brother Langan to superintend the work that was going on there. A new ice house was being built, a new kitchen floor was going into the hotel, while the cellar was being concreted. Brother Langan busied himself ordering material, engaging workmen and directing their labors. Father Scully attended the Provincial Congregation and at its close returned to Auriesville to find Brother Langan a very sick man. He lost no time in taking the brother to the Amsterdam Hospital. There the doctors and nurses urged him to remain for rest and treatment, but Brother Langan's only answer to them was: "No, I must go home." Dr. Kanna assured Father Scully that the patient would be able to travel after a week's stay in the hospital. Accordingly, when the week was up, Brother Langan started home. He got no farther than New York. Here he grew notably weaker and was forced to go immediately to St. Vincent's Hospital. His case was pronounced hopeless from the first. All was done that the skill of physicians and the tender care of the devoted sisters could do to alleviate his suffering. He was patient and cheerful through the long days and the dreary nights of the sick-room, an Ignatian soldier through and through. Into the hearts of all at St. Vincent's Brother Langan won his way. Every one was anxious to please him, and when he rang his bell, not unfrequently two or three would answer it. Those to whose care he was committed, liked to be with him, and gave him their service ungrudgingly. His simple piety and above all his devotion to the Blessed Sacrament marked him the true Jesuit Brother. He received Holy Communion every morning, and strange to tell, he used to become conscious in time to receive, although all night long he had been delirious, and after receiving would lapse into delirium again.

On September 27, Brother Langan died. His last words were "Deo Gratias." His life-long practice of giving generously and willingly showed itself at the very end. He had been grateful to God for allowing him to make many sacrifices during his long and useful life. He was grateful to be allowed to make the last great sacrifice and to give back that life to Him from Whom he had received it. R. I. P.

Father William F. Gregory.

At the time of Father Gregory's death the following notice appeared in *Catholic Opinion* of Kingston, Jamaica.

It is a year and two months since Father Gregory's recall to the United States and the keenness of our grief at his departure has lost nothing in the interval. Over and over again, however, our grateful hearts have thought of him and borrowed in the thought no little consolation from the certainty that, though the loss to us was irreparable, of one in whom the ideals of God's holy priesthood so nearly approached perfection, there were others, albeit far away, whose service of the Master would not fail to be quickened by the example of his limitless zeal, his gentle persuasiveness, his unfailing, self-forgetting spirit of sacrifice. And now the word has come that he is dead. It was on the morning of October 8th at 3.15 o'clock, at Georgetown University Hospital, Washington, D. C., that his full years of fruitful labor were thus ended. Inconsolable, indeed, would we be in our present sorrow, were it not for what he himself often spoke to us about—the sweetness and lovableness of the infinite God who is the "reward exceeding great" of His chosen ones. A life for God's love has without doubt been crowned with life eternal in God's love.

Although born in Boston, May 28, 1853, most of Father Gregory's early life was passed in Philadelphia to which city his parents had transferred their home, and it was in this latter city that his elementary education was obtained. His college studies were made at St. Charles College, Maryland. From here he went to the Preparatory Seminary at Glen Riddle, Pa., and entered Overbrook Seminary not long after. He entered, July 20, 1872, the Society of Jesus. Fourteen years later, in 1886, he was ordained to the priesthood at Woodstock College, Maryland, by His Eminence, Cardinal Gibbons, two months after the latter's elevation to the cardinalate. The period intervening between his admission to the order and his ordination in it as a priest had been passed by Father Gregory in the usual training and study and teaching in various colleges of the Maryland-New York Province of the Society. Through

them all he had been remarked for quiet, intense earnestness, attractive piety and simplicity, and successful, God-intentioned labor.

The ten years which followed witnessed the first fruits of his priestly ministry. He had special gifts for the direction of souls, and on the completion, in 1889, of the Third Year of Probation, these gifts were called into frequent requisition. Whether as director of retreats or as confessor for religious or seculars, his spiritual counsel was eagerly sought after and highly prized, and not a few owe to God through him the light which enabled them to recognize and the strength to take to themselves in joy of soul, the better part. At St. Francis Xavier's, New York City, at St. Joseph's, Philadelphia, at St. John's, Frederick, Maryland, at the Church of the Immaculate Conception, Boston, his talks were models of zeal and effectiveness. The unction, which must needs have characterized his private prayer, showed itself in his public utterances. How many there were who drew from them increase of devotion to the Sacred Heart or to our Blessed Lady or to St. Joseph! From 1892 to 1894 he was professor at St. Joseph's College, Philadelphia. He had been Minister at St. Francis Xavier's College, New York City, for a year just before this, and for two years after this, the two namely which preceded his assignment to the Jamaica Mission, he was Minister at the Novitiate, Frederick, Maryland.

On July 2, 1896, with Father Kayser as companion, he arrived in Kingston. It is now a little over a year ago since Superiors called him back to the United States and sixteen continuous years of fervent, unflagging endeavor had been spent by him in Jamaica.

What is the story of his life amongst us? It is written in the hearts of a grieving people and needs not the short notice we may here bestow to call it back to cherished memory. For six years, as Headmaster of St. George's College, Kingston, he was the very soul of paternity and kindness. To hear him refer in those days to his scholars, one would have thought that genius and sanctity had united as never before in the make-up of them. Perhaps his contention was true; and indeed, the career of a good number has since gone far to prove it; but had they been the veriest dullards and wretches, his love and patience would have been equal to the task of at least thinking and speaking respectfully of their talent and virtue. No wonder, then, that old St. George's boys who were privileged with his benign guidance, have ever since had a warm heart-corner for Father Gregory. To them in a special way will his death now bring with it the sense of a great loss—that of an enthusiastic, capable teacher, and a generous, indulgent friend.

This same quality of charitable optimism was manifested towards those who came in contact with him in the exercise

of his priestly ministry. His confessional at Holy Trinity was thronged with penitents who hung upon his spiritual direction. For five years too, he had the care of St. Thomas Aquinas Mission at Whitehall, and no tale of sorrow or distress ever found him, there or anywhere, unwilling to do his best to relieve it. To the convicts at the penitentiary, where he was for a long time chaplain, he was even tender and pitying in efforts not unsuccessful to reach their conscience. Not once but many times did he declare that by far the greater number of them were more sinned against than sinning. As for the poor of Kingston, none knew him better, and he knew them too; for, if deeds speak as plainly as words, he was the recognized Father Almoner of St. George's College.

With all his power, however, of sympathy for others, he could at times grow righteously indignant, as when it happened, as it did but too often, that from some one of our Jamaica papers, ignorant Scribes or malicious Pharisees flung forth aspersions on the fair name of Holy Mother Church. Nor would his affection for the faith always confine itself on these occasions to the spoken word. Once, and it was not the only time he thus recorded in scathing words his disapproval of bigotry, he, with pen as weapon, entered the lists in the Daily Gleaner, and unhorsed a heedless challenger who had vilified the action of the Church with regard to the Bible. If our memory serves us, however, he sank his identity, that once under the assumed name of "Catholic Opinion."

A look over the files of "Catholic Opinion" from September, 1898, to September, 1912, will demonstrate Father Gregory's fitness for the task of Catholic Editorship. During the whole of these fourteen years, he supplied monthly in these printed pages of ours, what some one has called appropriately, "the strengthening tonic of our glorious Catholic faith." It was work which appealed to him more, perhaps, than any other in its possibilities for good, and if the possibilities have, to a certain extent, been realized in the well nigh eighteen years of our little journal's existence, it is he who must divide with Father Lynch, its founder and first editor, the credit of co-operating with Providence in a blessed result.

The temptation is strong to linger over further details of Father Gregory's life of devotion among us. Indeed, the difficulty is not sparseness of material but a wealth of it which simply bewilders. Were it possible for his dear zelatrices, and his associates in the Catholic Burial Association and others, again, innumerable, among our Jamaica Catholics to come forward with separate tributes of loving testimony to one in whom they saw evidenced without flaw what a true priest of God should be, the outcome would be, not the narrow limits of this present article, but the crowded

pages of a bulky volume. Let it suffice, therefore, to end here with the recorded conviction that God has been good, very good, both to have given us Father Gregory for a while as our own and to have left us, when He called him to Himself, the edifying, the consoling memory of his stainless priestly life. Gentleness and sacrifice were joined in him. Let our thankful thoughts of him include imitation and let our prayers ascend ever to the Father in Heaven for the soul of one who, with an all heavenly paternity, was to us a father on earth.

Of Father Gregory's last sickness and death Father Duarte writes as follows, from Georgetown University, to Very Rev. Father Harpes, the Superior of the Jamaica Mission:

I can hardly think of anything to write about except the great loss we have sustained in the death of our saintly Father Gregory. The spontaneous remark of everyone who knew him here but re-echoes, I am sure, the general sentiment of all who knew him in Jamaica. "He was in very truth a spiritual and holy man."

During the latter part of July last Father Gregory left Georgetown to give a retreat to the Sisters of Mt. Carmel (the Carmelites) in Philadelphia. He had given a retreat at Woodstock, Md., to the Theologians, preparatory to their ordination to the priesthood, June 28th, and I warned him that the additional retreat in Philadelphia might be too much for him in his feeble condition of health. But the good Father's burning zeal for souls would not permit him to spare himself where God's greater glory was concerned; and so he began, and with great effort finished the last retreat he was to give on earth.

This last effort had so exhausted him that the Rev. Father Rector of St. Joseph's College, by the advice of doctors, had him taken to the hospital, (St. Joseph's), where everything possible was done by the doctors, sisters and nurses to help and make him comfortable.

After about five weeks he was strong enough to return to Washington, September 20th, and it was hoped that here he would soon regain sufficient strength to resume the work of spiritual guide to the Georgetown Faculty, to the Visitation Sisters and to those who enjoyed his zealous ministrations at the Georgetown University Hospital. His heart and kidneys, however, were too far gone to respond to medical treatment, and so Sunday night, October 5th, it was thought prudent, on the advice of the doctor, to administer the Last Sacraments to our dear Spiritual Father.

Next day, as a result of a consultation of doctors, the good Father was removed to our Georgetown University Hospital nearby, as all hope of curing him had to be abandoned and his last days could be made more comfortable at our own hospital than at the college. I spent a good bit of

Monday afternoon and evening with him and Father Noonan who was occupying the next room.

As Father Gregory continued to grow weaker, at least one of our Fathers, with a Sister and nurse, remained with him all day Tuesday and till after ten at night when the good Father seemed to be resting much easier than during the day. Shortly after midnight there was a turn for the worse, and Father Noonan was called, as well as Father Gregory's uncle, Rev. Thomas F. Shannon; the prayers for the dying were recited and our dear Father Gregory passed away peacefully and piously at 3.15 Wednesday morning, October 8, 1913. He was conscious up to within an hour of his death.

All through his last illness, Father Gregory gave constant edification by his patience and perfect conformity to the will of God.

On Friday, at 6.45, the Office of the Dead was chanted by our Fathers and Scholastics; and to accommodate the relatives, the Requiem Mass, Absolution and funeral were deferred till 10.30. Father Gregory's uncle, Father Shannon, said the Requiem Mass. Within the sanctuary were: Rev. Father Rector and all the Fathers and Scholastics of Georgetown College as well as Fathers from Gonzaga College and Trinity Church, among whom were Fathers Roche, McGrath, Barnum, Mulligan, Duarte, Maguire and Lenahan—once fellow laborers with Father Gregory in the mission of Jamaica. Father Gregory's brother from Boston and about a dozen intimate friends from Philadelphia, together with all the Georgetown College students attended the Requiem Mass and joined the funeral procession to dear Father Gregory's last resting place in the cemetery of the Society on the grounds of Georgetown College. R. I. P.

Father James F. X. Hoeffer.

At the time of his death, Father Hoeffer was Superior and Pastor of the Sacred Heart Church, Chicago.

On Sunday, October 12, 1913, the Father, at the children's Mass, made some forceful, practical remarks on the significance of 'Columbus Day,' to be celebrated on the morrow. In the afternoon his cheerful presence encouraged a parish function at the school. Some time after 5 P. M. the Brother Sacristan, making a pre-arranged visit to the Father's room in the Rectory, found him prostrate on the floor, speechless, senseless, stricken with 'cerebral apoplexy'—a fatal attack from which he failed to rally. Extreme Unction was administered. The physician who was summoned made prompt arrangements to have him removed to St. Anthony's Hospital, to insure most skilful care. Tuesday

next, October 14th, the Father sank rapidly. Sympathizing brethern remained by him, pleading for him in continued prayer to the end, which came at 11 o'clock that night.

Father Hoeffer was born in Cincinnati, February 1, 1852, and seventeen years later graduated with honor from St. Xavier College of that city. On September 3d, of the same year, he entered the Jesuit novitiate at Florissant, Mo., and after his course of philosophy, completed in Woodstock College, Maryland, he returned in 1877 to St. Stanislaus Seminary at Florissant, to take charge of the normal class in that institution. After a four-year course of theology Father Hoeffer was ordained by Cardinal Gibbons in Woodstock College, and later on assumed the duties of vice-president of St. Xavier College at Cincinnati, and St. Louis University at St. Louis.

From 1891 to 1894 he was rector of Creighton University at Omaha, and from 1894 to 1898 rector of St. Ignatius College in Chicago. From 1898 to 1901 he was rector of St. Louis University, and from 1901 to his death his career was identified with the Sacred Heart parish, Chicago, as superior and pastor.

A man of signal mental gifts, a convincing speaker, a strong man in the college lecture room, and withal of a gracious, winning personality, united with administrative ability as superior, a thoughtful provider for his community, notably so for the sick, Father Hoeffer was a distinguished member of the Jesuit body. In every position of trust, he scored success; for in the Lord's service he gave always the best that was in him. A serious attack of illness in the late nineties was never fully overcome and Father Hoeffer was never thereafter able to lead in the enterprises of his brethren. Sent to the humble folk in this Sacred Heart parish, he gave himself with fidelity to the simple duties of parish priest. That his eminent gifts served him well in the work which his physical condition permitted him to accept, the affectionate regard in which this people held him gives striking testimony. His remains placed in the church were viewed and prayed over by great numbers.

The solemn Office of the Dead was chanted by our kind college brethren, in the Sacred Heart sanctuary, for the departed priest, Thursday evening, October 16th. Friday morning following, the Most Rev. Archbishop Quigley offered the Holy Sacrifice and gave the last Absolution. The funeral obsequies took place at 10 o'clock in the presence of a large congregation, while the number of the clergy assembled in the beautiful sanctuary testified by their presence on the solemn occasion to the esteem in which the departed was held by his brother priests. Father Hoeffer, after his busy, active and meritorious life rests with his departed Chicago brethren in Calvary Cemetery. R. I. P.

Father Edward J. Gleeson.

The Missouri Province has again sustained a severe loss, in the person of Father Edward J. Gleeson, who died on the 22d of October, 1913, at St. Ignatius College, Chicago, Ill. Born December 7, 1851, at Foxboro, Mass., he had come in his infancy with his parents to live in Milwaukee, Wis., where he received his primary education in the parochial school of our old St. Gall Church.

After his college course at the St. Louis University, he entered our novitiate at Florissant, Mo., July 25, 1871. A young man of remarkable talent both for literature and higher studies, he enjoyed besides the great advantage of going through the full course of the Society's training, the juniorate at Florissant, philosophy and theology at Woodstock. He had the further advantage of being employed almost all his life in teaching the higher classes of poetry, rhetoric and philosophy. Much could be expected from such a man, and those expectations were not disappointed. Father Gleeson became a most efficient, a brilliant, an ideal college man, an honor and a treasure to all the institutions in which he labored, St. Louis University, St. Mary's College, Kansas, Detroit College, Marquette College, Milwaukee, and St. Ignatius College, Chicago. In fact he would have been an ornament to any college or university in the country.

As industrious and zealous as he was talented and accomplished, while not in the least neglecting his class work, he became a frequent and favorite lecturer and preacher in our churches, was much sought by the secular clergy to speak on solemn occasions, and highly appreciated in religious communities for his impressive and solid retreats and his wise spiritual direction.

Every one of his forty-two years of life in the Society, excepting only the periods of his own studies, and his time of presidency of the St. Louis University, was mainly spent in teaching our boys, with whom he was ever a special favorite. They knew that they had a treasure in such a professor, ever admired his clearness of style and his solidity and copiousness of knowledge; and they showed their warm attachment to his person, both while actually his pupils and ever after, in particular during his last illness.

Being so learned and judicious, he was frequently employed by his superiors as censor of important manuscripts intended for publication, and readily contributed critiques of new books to the pages of "America." He spent the last thirteen years of his life in Chicago as professor of philosophy, meanwhile lecturing in university extension courses of logic, ethics and sociology; and on legal ethics

when our law school had been established, of which he may be called the founder. Nearly two years ago he had an attack of paralysis, which threatened to put an end to his labors; but his uncommon energy soon enabled him to resume his class work, and to continue it till the end of the scholastic year. Then came the second attack, which made him a helpless paralytic, till, after fourteen months of suffering, a third attack suddenly closed his meritorious career.

Three bishops attended his funeral services, together with a large number of the secular and religious clergy; and the young priests who had been his former pupils insisted on celebrating a solemn month's mind in our church, at which all the college, faculty and students, attended to pray for his soul and do honor to his memory. R. I. P.

Father Joseph Caruana.

The death of Father Caruana takes one of the last survivors of that heroic band, who following the example of the pioneer missionary, De Smet, planted amidst labor and privation the Catholic Faith among the native tribes of the Rocky Mountains.

Born on the historic island of Malta, on August 24th, 1836, he received his early education at the Jesuit College of the Island and whilst still in his teens was sent to finish his training at the Roman College, where a dispensation being obtained, he was raised to the sacred priesthood at the early age of twenty two and a half years. He was received into the Society of Jesus in 1860, and before the completion of the customary two years' probation he asked to be sent on the Indian Mission of North America.

After a long and tedious voyage he reached Santa Clara, California, in 1862, where he completed his novitiate and took the first vows of the Society. The same year he came North to the Rocky Mountain Mission. He was first stationed at the "Old Mission" above the Cœur d'Alene River, Idaho. In October, 1863, whilst accompanying his superior, Father Giorda, on an excursion to some Cœur d'Alene families, who were fishing for salmon in the Spokane River, he administered Baptism for the first time in the City of Spokane, receiving into the Church twenty two Indians, five adults and seventeen children. The following year was spent in studying the Kalispel language at St. Ignatius Mission, Flathead Valley, Montana. During his stay there he erected the first Catholic chapel in the State of Montana. The next year he returned to the "Old Mission," Cœur d'Alene, where he labored effectively for the conversion of the Cœur d'Alene tribe. By dint of hard effort he persuaded his swarthy neophytes to give up their

nomadic life, forego their prolonged hunting and fishing excursions and gain sustenance by cultivating the soil. He organized the League of the Sacred Heart amongst his flock and so deeply did he inculcate the devotion that even to-day one may see from two hundred and fifty to three hundred Indians approach the Holy Table each First Friday at the Mission.

In 1870 he was appointed first superior of the Yakima Mission; but before setting out for his new field of labor he had the consolation of dedicating himself to God by the solemn vows of the Society in the "Old Mission", Cœur d'Alene.

After laboring successfully at Yakima and later at Colville, he returned in 1896 to his dear Cœur d'Alenes, established now at the new De Smet Mission, near Tekoa. Here he spent the remaining years of his long and useful life, working till the end in spreading and strengthening the Faith amongst the Indians and white settlers.

On October 19th, he was the central figure in the impressive golden jubilee celebration, held in Spokane in memory of the first Catholic Baptism in the city.

Gazing upon the two thousand Catholic men passing in review before him, how the zealous heart of the missionary must have rejoiced and thanked God for the marvellous growth of that tiny seed of Faith which he had planted on the bank of the sunny Spokane half a century before.

After a week's stay at Gonzaga University, Father Caruana returned to his home at De Smet on Monday, Oct. 27, apparently in the best of health, and filled with gratitude for the hearty ovation accorded him as the Father of Catholicity in Spokane. Next day, though somewhat indisposed, he went through his ordinary routine of duties, for he was post-master of the little village, but in the evening after litanies, when going to his superior's room to acquaint him of his indisposition, he fell at the door, stricken by a second attack of apoplexy. In falling, his head struck the floor violently, thus causing a severe wound from which he bled profusely. This prolonged bleeding probably averted instant death. He shortly recovered consciousness, and after devoutly receiving the Last Sacraments, calmly awaited the final summons. Next morning he quietly breathed his last in the presence of the little community attached to the Mission. He was buried, as he requested, beneath Our Lady's altar in the Mission Church.

The news of his death came as a severe shock not only to the Community of the University, which he had edified by his childlike submission to the ordinary exercises during his brief stay here, but to the Catholics at large who had given him a right hearty welcome and a stirring ovation during the jubilee exercises of the week preceding. And when

some weeks later the moving pictures reproduced on the screens of the city theatres the Catholic Jubilee Parade, the audiences were strangely impressed at seeing Father Caruana with his Indian bodyguard, when they all remembered that his familiar form had already been laid away to await the summons of the Master on that last great day, calling him and his beloved Indians "to enter into the joy of the Lord."

The Spokane papers gave much space to the passing of the venerable Father, and extolled in no mean way the life and labors of him whom all looked upon as one of the greatest pioneers of Catholicity in the Northwest.

Father Caruana was conspicous for a filial devotion to the Blessed Mother of God. He entrusted himself and his labors to Her motherly care and never did She fail him. He used to carry on his person a small picture of the Madonna, and he often asserted that he received warnings from it when he was in danger. On one occasion, he said, that while on a missionary tour through the mountains he lost his way and night overtook him on an unfamiliar trail. Whilst trying to make headway through the gathering gloom, he heard the glass on the picture crack. He immediately dismounted, tied his horse to the nearest tree, and wrapping himself up in his blanket laid down to rest. Next morning he discovered that he was dangerously near an awful precipice, and in all probability would have unconsciously fallen over its bank into the chasm beneath were it not for the wonderful intervention of the Madonna.

Death did not surprise this faithful servant of Mary. He was prepared for it, nay, even looking forward to it, and he seemed to realize its near approach. for in saying goodbye to the spiritual father of Gonzaga, Father John B. René, he told him that he had but little longer to live. Surely his death was that of a true servant of Mary. R. I. P.

VARIA

AUSTRALIA. *Old Boys' Union of St. Ignatius' College, Riverview, Sydney.*—The dinner to the members of the Old Boys' Union took place at Riverview on June 22, 1913. It was, according to many competent to judge, the most enthusiastic and most successful gathering of Old Boys ever held in the college. This was particularly gratifying in view of the fact that for the first time, *only members* of the Union, i. e., those who had actually paid in their yearly subscription were invited. Thanks to the untiring efforts of the President, Mr. Wm. D'Apice, B. L., another very prominent old boy, Mr. B. McBride, aided by the devoted efforts of our then acting Rector, Father J. Corcoran, the meeting was a record one. Several interesting speeches were made and the toasts of "The Union" and "The College" were enthusiastically honored. In the course of his speech, Father Corcoran happened to mention the name of Father T. Gartlan, S. J. It was a signal for loud applause and the whole body rose like one man and made the rafters ring with "three cheers." It was an eloquent testimony of how Father Gartlan has succeeded in winning the affection and esteem of all with whom he came in contact during his long connection with Riverview, and it must have been (and indeed it since has proved to be) most gratifying to all Riverview boys, both past and present, as well as to his countless Sydney friends, when the same Father Gartlan was once more appointed from Rome to lead the destinies of Riverview. Father Gartlan "came home"—for indeed Riverview *has* been his home for years,—a short time ago, looking as fresh as ever, and great things are predicted for the future of the college under his kindly, able and devoted direction.

Government Grant of Money.—It will interest many of Ours especially in scientific circles, to hear that Father Pigot, who has charge of the Riverview seismographs, has lately succeeded in getting Government recognition in the shape of a considerable grant of money, to enable him to properly house and care for his instruments and records. Father Pigot has been and is doing valuable work in seismology at Riverview. A distinguished European seismologist, speaking to one of Ours lately, referred to Father Pigot as the only scientist south of Line who is doing really valuable work in that sphere. Whenever an important earthquake is reported the College is besieged by the Sydney newspapers seeking Father Pigot's opinion as to the location of the disturbance, and he has been singularly

accurate in his calculations. Naming in every case *the exact* spot of the upheavals.

Riverview Student Honored.—A few months ago the college tendered a farewell dinner to Mr. J. A. Fitzherbert, one of Riverview's most distinguished ex-students, who is on his way home to study at Trinity College, Cambridge University, having been awarded an exhibition there upon the recommendation of the Sydney University.

Mr. C. Brennan, M. A., one of the Professors at Sydney University and himself an old Riverview boy, speaking at the Old Boys' dinner, said that while his colleagues at the University, hearing of Mr. J. Fitzherbert's magnificent successes, were unanimous in saying, "well done Fitzherbert!" he, for his part, felt proud to be able to say, "well done Riverview!"

AUSTRIA. *Innsbruck. Canisianum.*—Ordinations took place on July 27, 1913. Forty-seven candidates, of whom seventeen were Americans, were elevated to the holy priesthood by the Prince Bishop of Brixen, Franciscus Egger.

On the 23rd of October, Rev. Father Hurter took sick and his condition became so serious that he received the last sacraments. Since then he has rallied and is now enjoying a fair measure of health.

The fame of the Canisianum is growing, as is clearly indicated by the fact that every room is taken and a number of applicants had to be refused admission for lack of accommodations. In addition to the Jesuit Community of 12 there are 284 Seminarians living in the Canisianum. Of these 39 belong to the regular clergy, and hail from 16 monasteries and provinces, and represent 7 different religious orders or congregations. Two hundred and thirty-five are studying for the secular clergy, and come from seventy-five dioceses. Twenty-two are priests.

All told there are 430 theologians attending the lectures of our Fathers at the University. These represent seven religious orders, three congregations, and seventy-seven dioceses. The number of Austrians is 199, the balance, 231, hail from nine different countries. Both the Roman and Ruthenian Rites have their adherents; with the exception of nine who follow the latter, all the rest belong to the Roman Rite.

Collegium Maximum.—This year's Community has 174 members; of these 70 are priests, 84 scholastics and 20 brothers. In addition to the above 6 Fathers and 6 brothers live in the Canisianum. Of the 76 priests in both houses, at least 25 entered the Society as secular priests. A like large proportion is not found, perhaps, in any other province of the Society. Most of these came from the Germanicum in Rome; or from the Canisianum in Innsbruck.

An event of great importance in the lives of the Innsbruckers was the recent removal of the "Kaiserglocke," the largest bell in Tyrol, and third largest in Austria, from the tower of our church. The bell had always attracted much attention, on the rare occasions on which it was rung. People used to gather about the church to watch the six or eight men bring it into ringing motion, a task which often required fifteen to twenty minutes hard labor. But the bell cracked and its voice was silenced. Hence the necessity of removing it in order to cast it again. To do so was quite a feat of engineering. The preparations for the work consumed nearly a week's time, and when final arrangements had been completed and a gang of some twenty experienced laborers began the dangerous task of lowering the monster 10,000 ton bell, all Innsbruck, University professors and their students, not excepted, crowded the church square and the neighboring windows. It will probably take a year before the bell will be restored to its former place.

Vienna.—On October 31, 1913 our Fathers in Vienna celebrated Father Abel's golden jubilee as a Jesuit. He received marks of honor and distinction from far and near. Father Abel enjoys the significant title of Vienna's "Männerapostel." He has done more for the men of Vienna than any other living man. His remarkable success was primarily achieved by the organization of Marian Sodalities. In 1890, Vienna had but two of these for men, in 1910, thanks chiefly to Father Abel's untiring labors, there were fifty-one sodalities for men and youths, and forty-four for women and girls. To-day this number is almost doubled, and the number of sodalities for men alone, not counting those for boys, is thirty-eight. If one knows what potent factors the sodalities of Austria and Hungary are in the moral improvement of Catholic life, he will realize what a vast amount of good the venerable Father has achieved and still accomplishes through them. The Bürgermeister of Vienna, in congratulating Father Abel, remarked that he could find no greater consolation than the knowledge that there was such a man in Vienna to aid him in his work.

A year ago a Central Bureau of Information and General Supervision for all Austrian sodalities of Our Lady was established in Vienna. It is in charge of Ours. Here are published five sodality publications, three of which are edited by Ours and two by Sisters and ladies. The "Präsides Korrespondenz" is for directors of sodalities, and is edited by Father Peter Sinthern, S.J., the "Fahne Mariens" is under the charge of Father G. Harasser, S. J., and "Unsere Fahne" for students is directed and edited by Father A. M. Boejele, S. J. "Marien Glöcklein" and "Marien Garten" are for young ladies and children.

It is reported that the historic St. Stanislaus Chapel is to be torn down to make room for a new building. The chapel was the room in which the Saint lived, and in which he received miraculously the Holy Eucharist when the Lutheran who owned the house refused to let the priest bring the Viaticum to the sick boy.

The Juniorate has been transferred from Kalksburg to Linz.

Bohemia. Prague.—The Czech Gymnasium was opened with a class of thirty-seven pupils. The Cardinal has promised our Fathers 350,000 kronen for the new building, and the secular clergy have subscribed liberal donations.

Velehrad.—The big celebration of the 1050th anniversary of the arrival of Saints Cyril and Methodius, the Apostles of the Slavs, in Velehrad, was held in our church. Our Fathers had considerable prominence in the festivities, and generously devoted themselves to the tremendous tasks the occasion demanded both in pulpit and confessional.

Mariaschein has received notable additions and a new field of labor was opened by the acceptance of the college for externs and non-seminarians.

Albania. Our College in Scutari during the Siege.—From the middle of November, 1912, till the end of April, 1913, our Fathers in Scutari were completely cut off from communication with the outside world. Father Rector succeeded, however, in sending two letters, addressed to Very Rev. Father General, through the Montenegrin lines. The first was dated January 27th, and assured Rev. Father General that all were well and pursuing their regular work in the college; but it expressed the fear that evil days were in store unless relief came speedily. The second letter, dated March 9th, was more urgent. It stated that bombs, weighing as much as 100 lbs., were falling within the college grounds, exposing Ours to danger of death by day and by night; that starvation was universal; that the provisions of the college would last only fifteen or twenty days more; that the state of the health of the community was indeed good on the whole, but that some were on the point of losing courage. Rev. Father General forwarded both these letters to the Provincials of Venice and Austria, who at once bent all their efforts towards rendering the necessary aid to their unfortunate brethren. The Provincial of Austria interviewed the minister of foreign affairs at Vienna. But the Austrian government could not even communicate with its consul in Scutari, much less assist the besieged materially. Toward the end of March, Father Alberti, the Provincial of Venice, decided to go as near Scutari as circumstances would allow, so as to be on hand whenever the way should be open. But he could proceed only as far as Cattaro, where he found an Austrian supply-steamer waiting

for the same purpose. By the beginning of April, the struggle around Scutari had become so bitter that a general massacre was feared, if the city should be taken by storm. Human help was now impossible. The Austrian Provincial, therefore, exhorted the novices to pray earnestly for the Fathers in Scutari, and their prayer was heard. On April 22nd, the city surrendered and the Montenegrin troops occupied it without bloodshed. After the capitulation it was hoped that news would soon be received as to the condition of Ours. But the Montenegrin government would not allow the Austrian steamer, with Father Alberti on board, to approach the captured city. Two more weeks were passed in anxious suspense. Finally, on May 5th, the King of Montenegro renounced Scutari, and the first Austrian steamer ran up the Bojana river, amid the indescribable joy of the population. On May 14th, Father Alberti, too, was allowed to enter the city and embrace his brethren, who had indeed passed through the shadow of the valley of death. Yet, great as had been their affliction, the protecting hand of heaven had never been withdrawn. Not only did they themselves escape starvation, they even rendered assistance to the suffering townspeople. Even during the first months of the siege, they supplied as many as 400 men with bread every day, while later the number rose even to 800. The Fathers ascribe their safety to the special protection of St. Joseph and of Our Lady of Good Counsel. Frequently they received help in an almost miraculous manner, and though thirty-six bombs dropped within our grounds, yet none of Ours was killed or even wounded.—*Nachrichten, Nov. 10, 1913*; *Sendbote, Jan., 1914*.

Ours in Scutari since the War.—Our Seminary is attended by about 50, the college, however, has 250 pupils. On the 28th of October, 1913, our boys took a prominent part in the festivities incident on the celebration of the first anniversary of Albanian independence. In spite of the rival Italian schools now increasing in Albania, Ours manage to hold their own. The damage inflicted during the war, has been to a great extent repaired. Father Arno Boetsch was transferred from Linz, Austria, to Scutari, where he attends to the spiritual wants of the German and Austrian soldiers stationed in that city, in addition to his work as professor in the college.

Dalmatia. Spalato is to be made a central station for the Jesuit missionaries of Dalmatia. Here too are to be edited the various periodicals and papers Ours will publish in connection with the Sodalities and the Sacred Heart devotions.

Croatia. Zagreb.—The Croatian Messenger of the Sacred Heart, "Glasnik," now has 32,000 subscribers. It has become highly popular and has contributed not a little to the esteem in which the Society is held in this country. Its

humble beginning met with many difficulties, owing to deep-seated prejudices against the Jesuits. Upon request of subscribers a series of popular apologetic articles will henceforth appear in the Glasnik. The six Marian Sodalities of Zagreb are under our direction.

BELGIUM. The Belgian Province recently published its annual educational statistics. According to this the number of students in the year 1913-1914 attending the fourteen colleges and the Apostolic School was 7611. To these must be added some 56 religious who make the course of philosophy and theology with Ours in Louvain. Generally the number of pupils receives an increase of 300 to 400 within the first few months after the opening of college. The nine boarding colleges have 985 scholars. 3,456 attend the classical courses; 2,219 the course of modern studies, 145 frequent the commercial school at Antwerp, 82 the technical High School of Liege and 139 the school of philosophy and science in Namur. The preparatory classes have 1,652 pupils, the evening classes in Liege's Technical High School have 340.

Brussels has two colleges with an attendance of 871 and 600; Antwerp has two with 617 and 714; the two in Liege have 689 and 671, and the Apostolic School has 78 pupils. Since 1895 the total attendance has diminished by 350.

BOSTON. *Catholic Indians at the Missionary Congress.*—The appearance of two Catholic Indians in full costume lent a pleasing touch of color to the Boston Missionary Congress, and the address of Chief White Hawk in his native language, interpreted by Father Westropp, S. J., an active Indian missionary, brought home to the delegates the position and needs of our Catholic Indians, which were further expounded by Father Hughes of the Indian Bureau. Another incident brought the Indian Missions into prominence. Bishop O'Reilly of Baker City, while explaining the wants of his great diocese, told of an Indian missionary of fifty years standing, who still exhorts them and hears their confessions in eight Indian dialects, though now 87 years of age. "He is here," he said, "though in his humility hiding away as usual," and he sent men through the hall to search for Father Cataldo, S. J., late Superior of the Rocky Mountain Mission. When the aged, though lithe and active figure appeared on the platform there was great applause, and all knelt as he said the Our Father in Indian.

Blessing of Our School. Holy Trinity Church.—His Eminence, the Cardinal, officiated Sunday afternoon, November. 30, 1913, at the dedication or the handsome, substantial annex to the St. Francis School connected with St. Francis Home and Orphan Asylum, corner of Fulda and Ellis Streets, Roxbury. The occasion, besides marking the completion of another building consecrated to the education

of Catholic youth, was a demonstration of His Eminence's great love for and fatherly interest in his German children and of their complete loyalty and devotion to him.

BUFFALO. *Canisius College. Free Lecture Bureau.*— A free lecture bureau has now been founded at Buffalo under the honorary presidency of Bishop Colton and the direction of Rev. F. X. Sindele, S. J. The Alumni Sodality of Canisius College has pledged itself for the success of the work, which is to be carried on under its auspices. The lecturers are men who have devoted themselves to the special study of social topics, and it is hoped that the course will eventually cover the entire field of social, moral and religious questions. Twenty-six lectures are offered at present, dealing with socialism, education, and the various industrial, civic and reform problems. "For the attainment of better results," the circular issued by the Canisius College Free Lecture Bureau states, "it was thought advisable not to restrict the lectures to a fixed place or time, but rather to offer the various parishes and Catholic societies the opportunity of having them held in their own halls and at such times as will offer the greatest convenience."

CALIFORNIA PROVINCE. *Ministeria Spiritualia Nostrorum.*—

A I JULII A. 1912 AD I JULII A. 1913.

Baptism.	Infant. . . 3,438	Conc. et Exhort. . .	10,034
	Adult. . . 532	Catech.	12,080
Confess.	533,466	Exerc. Sp. publica .	125
Commun.	961,828	privata . .	78
Matrim.	benedic. . . 798	Visit. Infirm. . . .	22,015
	revalid. . . 114	Visit. Carcer.	326
Ult. Sacram	1,330	Visit. Hospit.	7,469
Parati ad I. Comm. .	3,246	Sodalit.	7,338
Parati ad Confirm. .	3, 242	Soc. foed. SS. Cor. .	20,887

Santa Clara. Father Ricard and Weather Forecasts.— Father Jerome Ricard, S. J., of Santa Clara University, California, discovered a sun spot on December 11, the largest seen in two years.

The sun spot is in longitude 9.14.24 degrees east of the central meridian. It is due to a heliocentric conjunction of the earth with Saturn on December 7.

The new sun spot has an area of 409,936,709 square miles. It is 32,013.15 miles long and 12,805.26 miles wide.

Father Ricard during the past thirteen years, has been sending out bulletins foretelling the weather in California, not merely for a day ahead, but a month ahead, and foretelling it accurately. He discloses the secret in this way:

"Two planets get into line with the sun. Their pull causes a sunspot or a facula. These move to certain spots on the sun's surface; the attraction at those angles leaps to the earth's magnetic centers around the Aleutian Low and

elsewhere. The air over these places goes skyward in a great spiral as though to get to the sun. Other lower airs rush into the partial vacuum; they bring moisture if it is winter and mist if it is summer. Then the storms take the old familiar tracks we know—south to Vancouver, then generally eastward and down the St. Lawrence Valley. Their intensity varies with the power of the sunspot. Their running time from Alaska to California isn't the same; and that's why errors in dates creep in."

Spokane. Gonzaga University.—On August 7, Rev. Father James M. Brogan was installed as Rector of Gonzaga University. Father Louis Taelman, the former rector departed August 11, for St. Francis Xavier's Mission to work again amongst the Crow Indians. The Rev. Father Rector incumbent, as the daily journals remarked, is the first student of Gonzaga to become its Rector.

New Villa.—At Twin Lakes, Idaho, in a secluded cove of the upper lake, the villa which the scholastics have used for several years has been purchased. The natural conveniences of perfect seclusion, abundance of fresh water, and the shade of the pines have been all enhanced by the erection of three frame buildings, to serve as guest rooms, refectory and recreation hall. Besides there is a tennis court, a hand ball alley, and paths along the wooded slopes. Rev. Father Provincial returned September 26, from a visit to our stations in Southern Alaska. With him came Father Howard Brown from Juneau, to rest a little from overwork. He has just completed a fine church in that town.

Fiftieth Anniversary of First Baptism.—On October 19, 1913, the united Parishes of Spokane celebrated the fiftieth anniversary of the first baptism administered by our Fathers in the city. Father Giorda had prepared about twenty Indians for Baptism; but as Father Caruana was coming to take charge of the mission he was given the honor of baptizing them. In the morning there was a general communion of thanksgiving, there was also a parade in which about 200 Catholic men took part. When the procession was over, a large crowd assembled in the Armory, where the address of the day was delivered and exercises held. The celebration ended by Father Caruana, who has since died, giving his blessing to the assembled multitude.

Among the Italians in Spokane. A Letter of Father Aloysius Roccati to Father Paul Poli.—

Spokane, Wash., February 27, 1913.

Dear Father:

In the midst of all these Italian emigrants I have at last adopted the maxim of St. Francis Xavier and made myself one of them, taking part in all their joys and sorrows in order to lead them to God. Hence I have acquired some reputation among them as an adviser, a protector of the

poor, an alms-giver, a justice of the peace, an organizer, teacher, secretary, etc., etc.; and so, out of the hundreds who are continually coming to me, some at least return to God. You do not know how difficult the work is and how much exertion it entails! Moreover, the American papers have been making a celebrity of me lately by publishing articles about me, and this without very much reason. When, a few months ago, I first began the construction of our little church, in order to encourage my workmen to excavate the foundations free of charge, I also began to work with pick and shovel. What was my surprise when, the next day, I saw in the three city papers, my picture. There I was, pick in hand, right in the middle of the other workmen. But it is an ill wind that blows nobody good, and so this cheap advertising was of some benefit to me; in fact one of the breweries sent me, free of charge, several cases of beer for the workmen, and people who were total strangers to me, among whom was a Chinaman, gave me financial assistance. Another occurrence also afforded material to the reporters, who are always in quest of something sensational. About a year ago one of my poor Italians was declared by a medical commission of twenty doctors to be afflicted with leprosy. The neighbors at once began to get alarmed and by means of meetings and petitions forced the city to separate the poor man from his family and relegate him to a little hut outside the city, forbidding absolutely all approach to his dwelling. Naturally, I entirely disregarded all these orders and went several times to see him and bring him Holy Communion. The last time I went to see him there was over three feet of snow on the ground. With much difficulty I succeeded in reaching the little hovel after a two hours' walk and found the poor fellow in a deplorable state. Having assisted and comforted him to the best of my ability, on my return to the city I went straight to the mayor, who by the way, is also a Unitarian minister, and protested in the name of humanity against the disgraceful way in which this poor man had been abandoned. The mayor promised to look into the matter; in fact after having written again and again to President Taft he finally obtained permission from the Government to have poor Voleano, this is his name, conveyed to the leper-colony on an island in the Pacific, 400 miles from here. The first step had been taken, but the difficulty was how to bring him there. Through fear of popular sentiment and loss of patronage no railroad company would accept him; other means of transportation were impossible because of the deep snow and the high mountains to be crossed. After a long consultation with the mayor, we obtained a medical certificate which declared that, for the present, on account of the intense cold, the germs of Voleano's disease were harmless; then, without a

word to a living soul, on the morning of January 20, at 5 A. M., the Rev. Mayor and myself went in a sleigh to the leper's hut, and having dressed him as well as we could we placed him between us in the sleigh and went right to the station, where I bought three tickets for Seattle. Unfortunately the train was four hours late and, while we were waiting, the poor leper got away for a few moments, ran to the telephone, and called up some of his friends. In less than half an hour the station was full of Italians and we were in great danger of being discovered. I had to exert my authority to keep them quiet and prevent them from spreading the news before our departure. Thanks be to God, about noon we began our journey. The tears and sighs of the poor fellow were pitiable, for he knew very well that he would never see Spokane and his family again. In crossing the mountains the train was blocked for over six hours by the snow, which in places was fourteen feet deep, and after twenty-four hours we had completed a trip which, under normal conditions, would have taken only half the time. On our arrival in Seattle we found the papers of both cities full of the details of our romantic flight, and the newsboys in the streets yelled into our ears: "Mayor Hindley and Father Roccati arrived this morning in Seattle with the leper Voleano; heart-rending details, etc., etc." After this fine reception it was certainly not prudent for us to remain long in Seattle, hence we left quietly on the first boat for Port Townsend, a promontory on the Pacific, four hours distant. Arriving at Port Townsend we saw awaiting us the "death boat," that is to say, a little government steamer, which carries the sick and the provisions to the leper island, called Diamond Point. And here an accident happened, which came very near costing the life of the poor fellow. While transferring him from one boat to another, the leper, who was weeping bitterly, lost his balance and fell into the sea, which was very deep at that place. The sailors, through fear of catching the leprosy, did not dare to touch him, and he was about to disappear for the last time in the sea. In this desperate state of affairs I myself went down into the water by means of the rope-ladder attached to the side of the boat, and waist-deep in the ice-cold water I succeeded in catching the extremity of his coat and thus keeping him on the surface of the water until by the help of others we landed him safely on shore. We made a fire right away, the mayor went to buy some clothing, I helped him put on the dry clothes, and after the space of an hour or so, as he was feeling better, we carried him on board the boat, and I put a crucifix in his hand. The little boat rapidly disappeared in the direction of that island, where five other lepers are slowly but surely approaching their last hour. I cannot describe to you the deep impression his last words made on

me: "Father, pray for my soul and do not forget my family: *arrivederci in cielo.*"

On my way back from Seattle I stopped a week in Tacoma, where I gave a little mission to the Italians, of whom there are about 4,000 in the city. Here too as in most other places the poor people are entirely thrown on their own resources without any one to take charge of them. Hence it happens that many lose their faith altogether, and the young men fall into the hands of Methodists, who are always on the lookout for innocent victims. In Tacoma they have unfortunately that rascal Giovannetti, of whom the papers have spoken so much during the Lawrence strike, and who by chance escaped the scaffold which he deserved. Of course he is a true priest-hater; for several years he was a protestant minister, but now he professes atheism, since being a demagogue is more remunerative for him than preaching. They have also another scoundrel who finds it profitable to preach Protestantism to his poor countrymen. My mission was quite successful, but what is the use, if the work cannot be continued through lack of priests? A half dozen zealous missionaries would not be enough for the immense work. Now that the paschal season has begun I shall have to cover a territory as large as Italy in order to give these poor people the chance to make their Easter duty. Walla-Walla is 200 miles from here; Clayton, 52 miles; Priest-River 62; Wayside, and Medical Lake are nearer, and Rosland is in Canada.

But I see that I have made my letter too long; it was written during my spare moments and it has taken me a week to complete it. If by this long letter I shall obtain nothing else but your prayers and those of the Fathers, Scholastics and Brothers of the *Casa di S. Antonio*, I shall consider myself amply rewarded.

Yours affectionately in the Sacred Hearts of Jesus and Mary,

P. A. Roccati, S. J.

CANADA. *Edmonton.*—The new college opened here October 1, 1914. There are 79 students in all, 41 boarders, 15 half-boarders and 21 day scholars. Two thirds of the boys are French.

Guelph. New Novitiate.—The new novitiate for English speaking novices at Guelph was opened on September 8, 1913. It is dedicated to St. Stanislaus Kostka. The community consists of three Fathers, ten scholastic novices and four coadjutor brothers.

Montreal. New Loyola College.—Work has already begun on the new Loyola College at Montreal West. For the present only four buildings will be erected, i. e., Administration, Chapel, Refectories, and Juniors'. The whole is to be completed by June, 1915.

Notes on Retreats.—Last year twenty-two retreats were given at Boucherville, near Montreal, and seven at Villa Manresa, Quebec. At Boucherville there were 363 exercitants; at Villa Manresa 821.

Several convents are arranging for retreats to ladies, and the direction of them has been entrusted to our Fathers.

During the summer vacations Ours gave over eighty retreats to religious men and women.

Spanish. A New Industrial School.—An Industrial School, accommodating about 100 pupils, has been erected at Spanish, Ontario, for Indian children. Spanish is a village on the Georgian Bay, about 110 miles east of Sault-Ste-Marie, Canada.

Sudbury. New College of the Sacred Heart.—A correspondent writes: Our college here was opened last September for the benefit of the Catholics of Northern Ontario. We have only four classes, one being the first year of the classical course, and the other three preparatory classes. The prospects are bright and encouraging for a brilliant future. The number of pupils has reached 80, of whom 55 are boarders, and 25 day-scholars. Next year we shall open two more classes, one in the commercial course, and one in the classical.

CEYLON. *Bishop's House, Galle, Ceylon, Nov. 21, 1913.*
Dear Rev. Father Editor:

I send you a few words concerning the Diocese of Galle in 1913. Here are our principal returns.

Baptisms, 1337 (of which only 348 of children of Catholic parents; Confessions, 52,649; Communions, 159,092; Catholic Population, 13,105; Number of Schools, 40; Number of Pupils 4,185 (of whom 1,252 are Catholics).

The most striking feature of 1913 for the Society of Jesus in Ceylon is one of trial. Last year (1912) about this time, all the Jesuits of Ceylon were in great joy. In the Diocese of Galle we were rejoicing over the safe return of our Bishop from Europe, and a few days later, the Diocese of Trincomaliee celebrated the silver jubilee of Bishop Lavigne, S. J. What a change since then! The first to die was Father Paul Delebecque, in charge of the Yatiyantota District, where there are many tea and rubber plantations. He was just the man for such a district. His popularity was as great amongst the superintendents of estates as among their coolies. About the middle of April he became unwell; on the 17th, he travelled four hours by train to have himself examined at the Colombo Hospital. His case was considered a hopeless one of enteric fever, and on the 18th, by 2 P. M., he had breathed his last. The sad news was cabled to Father Theodule Neut, Superior of the Mission, who was on his way to Europe, to be present at the Provincial Congregation of Belgium; the cablegram reached him at

Malta, during the Eucharistic Congress. He wrote to us that he had been thunderstruck by that intelligence, as Father Delebecque was one of the strongest amongst the missionaries. He was an ex-lawyer, and had received a power of attorney from Father Neut to transact all business during the Superior's absence. On May 20th, we received here another cablegram from Naples, informing us that Father Neut himself had died at the Novitiate, also from enteric fever. This was a great blow to all of us, but especially to St. Aloysius College, Galle, where on the 19th of May, there had been great rejoicings at the blessing of a beautiful new flag of the college. A few days later, we were again thrown into a state of great anxiety on hearing that the youngest priest of the Diocese, who had gone to Kandy for his retreat, had to be transportrd from the seminary to the hospital. It was another case of enteric fever. However, we prayed so hard that God had pity on us and the good Father recovered, and is now again working strenuously in the famous Hiniduma District, of which I spoke so often in my former letters to you. In August, when Father Delaney had to go to Dublin for his theological studies, he was accompanied by Father Stache, who was sent home by the Doctors on sick-leave. Finally, Father D'Herde, who must be well known by several readers of the WOODSTOCK LETTERS, was condemned to undergo a very serious operation; but on the day appointed at Colombo, he could not leave his station, Kegalla, as sudden and heavy floods had cut off all communication with the capital. When the floods had subsided, i. e. on October 9, Father D'Herde went to the hospital, but the surgeon declared that the operation required could not be done in the tropics, and he ordered his patient to go home by the first steamer. Father D'Herde came the same evening to Galle, to break the news, and three days later, he sailed by the N. D. L. S.S. "Seydlitz."

The floods I have just mentioned occur almost every year to a certain extent; but nobody remembers ever having heard of anything so disastrous as the last. We have a church at Ruanwella, which many a time had been a refuge for the people, when the surrounding country was under water. Well, this year, the people who had already gone to it, were badly disappointed; the church was filled with water up to the roof. At Yatiyantota, Father Piron had to feed for three days two hundred people who could not go home after the festival of Our Lady of the Rosary. They lived as well as they could in the church and in the adjoining school room. Fortunately the water stopped two or three inches below the level of the mission house; but at the railway station of Yatiyantota, the building was ten feet under the water. A similar tale of distress was sent to the Bishop by Father Wallyn from Ratnapura, where only

a very few Catholic families had escaped from the effects of the floods.

The year 1913 will long live in the memory of the present missionaries of the Galle Diocese, as a year of sadness and trial.

And our brethren of the Province of Champagne who work in the Trincomalee Diocese had also their full share of tribulation. About the time Ours were reading in your June number of the current year (W. L., 1913, vol. 42, p. 255) a short account of Bishop Lavigne's Jubilee, this venerable prelate died at Montpelier (France). In August, one of the Marist Brothers, who were called to strengthen the teaching staff of St. Michael's College, Batticaloa, was another victim of enteric fever. His death was soon followed by that of Father Henry d'Arras, who was taken away by the same disease. This was a great blow for the Batticaloa Mission, as he was considered the most likely successor of Dr. Lavigne on the Trincomalee See. I have heard it said that the saintly Father had a great dislike for episcopal honors, and that by his death, it is quite possible that his earnest prayer not to be a bishop was heard. He was held in great veneration by Ours of the Galle Diocese, as nearly all of them made their yearly retreat under his guidance, last January, either here at Galle, or at the Papal Seminary at Kandy. Some years ago he published the autobiography of his mother, née Lechmere, who had to suffer much from her relations on becoming a Catholic. Before coming to Ceylon five years ago Father d'Arras had been Rector of our college at Boulogne, France.

Finally, last September Father Queste died at Batticaloa from consumption. Having been ordained at Kandy only a little more than a year ago, he went to his mission full of enthusiasm and quite determined to help the poor of Batticaloa in their temporal as well as in their spiritual necessities. He had made a very good beginning by opening a Catholic Reading Room, and inaugurating a benevolent Mutual Society, on the pattern of so many institutions of the same kind in Belgium. It is surmised that his great zeal only hastened the progress of the fell disease which brought him to an untimely end. It was this very Father Queste who penned the account of Dr. Lavigne's Jubilee, as published in the "Ceylon Catholic Messenger," of which I sent you a copy. Losing four distinguished workers in one year, would be a great blow for any of our foreign missions, but it is easy to understand what it must be, when the total number of the missionaries working in the Diocese is only about twenty.

One word more. The Catholics of Ceylon have a great fight before them on the educational battlefield. So far, the Government has been very fair to denominational

schools, but now there is question of opening a University College which would have the monopoly of higher education. Of course, this would be at its best a godless institution. The lecturers might make it anti-christian or anti-Catholic. Fortunately, Rev. Father J. B. Martin, O. M. I., has magnificently set forth the Catholic views in this matter, so much so, that the whole secular press is of opinion that there should be private institutions sharing in higher education; but the press is divided on the question whether it should be with or without financial help from the state. The Ceylon Reform Association also claims independent institutions. Only yesterday the papers published a reply of the Governor to their last memorandum in which it was stated that the question of affiliated colleges was still under consideration. I think this is a first victory, as everybody who knows anything about the matter considered the Government monopoly as a settled point.

Recommending again our Galle mission to the kind prayers of your readers, I remain, dear Rev. Father Editor,

Yours sincerely in Xt.,

J. Cooreman, S. J.

ENGLAND. *A Manchester Collegiate School. Important Document.*—A copy of an important letter from V. R. Father Beckx to Father James Jones (transcribed by Father Wm. Hughes at Father Jones' suggestion) has recently been found at Tullabeg. From this document it appears (1) that the Collegiate School in Manchester, so violently opposed by Bishop H. Vaughan, was opened at the express desire of Cardinal Franchi, Prefect of Propaganda; (2) that the Society had unquestionable right to open such a school without the Bishop's leave (Bull of Paul III., Pius VII.); (3) that the agitation in Rome and the Vatican *contra invasiones Jesuitarum* raised by Bishop Vaughan and a number of other English Bishops annoyed the Pope (Leo XIII) greatly. His Holiness sent for Father General and told him to come to some amicable agreement with Bishop Vaughan, and not let the matter come for judgment before the assembly of the Cardinals of Propaganda; (4) that in the presence of Cardinal Franchi and Bishop Vaughan, Father General proved the Society's undoubted right as above, the Cardinal exclaiming: *Res est evidens, negari non potest*; (5) that Father General for the sake of peace, at the Pope's desire and Bishop Vaughan's request, consented to close the school. His Lordship, while asking that the school should be closed, hinted vaguely that he might have to ask the Society's co-operation later.

In a recent life of Cardinal Vaughan the Society's action in the above case has been misrepresented as insincere and dishonest. It is important to know the truth. Father P. Gallwey was Provincial at the time.—*Letters and Notices, January, 1914.*

GERMAN PROVINCE. *Notes from Valkenburg.*—The writers of the German Province who have been residing at Luxemburg are now a part of the community at Valkenburg. Along with them came their library and the Stimmen. Father Hermann Muckermann, who was in Buffalo for some time, is the new editor of the Stimmen.

On the fifteenth of October we celebrated a triple Jubilee. Father Lehmkuhl, Father Cathrein, and Father Rüf were the jubilarians. It was the fiftieth anniversary for Fathers Rüf and Cathrein, but the sixtieth for Father Lehmkuhl. The day was honored by an academy at which Father Provincial was present, and at its close Father Cathrein, as the Benjamin of the three jubilarians, expressed thanks to all, and made mention of the congratulatory letter which His Holiness, Pope Pius X, had sent in his own handwriting to Father Lehmkuhl. The letter follows.

Dilecto filio Sacerdoti Augustino Lehmkuhl in Societate Jesu sodali singularis exempli, de studiis theologicis et mysticis typis editis optime merito, vitæ monasticæ annum sexagesimum prope diem feliciter complenti gratulamur ex animo, et fausta quæque ac salutaria ad multos etiam annos a Domino adprecantes, præcipuæ benevolentiæ nostræ testem Apostolicam Benedictionem amantissime impertimur.

Ex ædibus Vaticanis Die 27 Septembris, 1913.

Pius P. P. X.

The Theologians at Valkenburg have issued very lately two volumes of sermons that seem to have a novel scope. They deal with the Foreign Missions, and are intended to arouse the interest of the people of Germany in their Catholic Priests and Sisters, who are working among the heathens. The sermons may be preached by the priests throughout Germany who lack the ready knowledge necessary for such a topic. It is hoped, by the spread in this way of instruction upon the great good that is and can be accomplished in India, Japan, South America, or wherever Catholic Missionaries labor, that vocations will be fostered among the young, and that among all an interest in the work will find fruit in prayer and offerings for the Missions. Two volumes have already been issued, and two thousand copies of them have been sold. A third volume is still to be published. The sermons were written, during the holidays, by several theologians, all or most of whom had spent some time on the Missions. Father Huonder, who is very well known throughout Germany as a missionary, and as editor of the publication called 'The Catholic Missions,' is the editor of these sermon books. It appears that the Protestants have been busy with just such propagandist work in Germany for some time. This however is the first step in Catholic literature directed towards such a purpose.

When Father Provincial was here for the jubilee day of Father Cathrein he told the Theologians that there is little or

no hope of a more lenient interpretation of the German law against the Jesuits. A short time ago it was rumored that the Kaiser was relenting, but lately he has been turned more against the Society by the book of Count Hoensbroech. It seems that some one cut the most bitter chapters from the book and handed them to the Kaiser, who read them, and became more set in the determination that he did not want to have in his Empire such people as Hoenbsroech had described. One of the Fathers of the German Province, Father Count Nostitz Rieneck has published a book dealing with the Hoensproeck affair, and it is selling all through Germany as fast as the printer can send it out. In the space of ten days six editions were sold.

Despite their exile, the German Fathers are doing more and more work among their people. Here at Valkenburg there is given a summer course on philosophical and theological questions of the day. It was begun this last year. The course was designed to suit the wants of teachers and professors in Normal Schools. Fifty of these came to Valkenburg for the three days, from Saturday, August 30th, to Monday, September 1st. The lectures were given in the Dogma class-room of the college. The course proved a very successful attempt to reach the more highly educated classes of German Catholics, and it is hoped that next year more extended plans may meet the same success. More important work, however, than this, has been the retreats for laymen, workingmen and students, which during the past year, surpassed by far that of all previous years. About three-quarters of an hour walk from the college the villa is situated. It is called Aalbeck and is set in a beautiful park, very carefully adorned with well-tended walks that wind through a wood of three hundred varieties of trees. For the last fifteen years retreats for laymen have been conducted in this lovely spot.

HUNGARY. *Budapest.*—A wealthy Hungarian lady presented Ours with a large villa in Budha on condition that we erect a house of retreats.

On November 8th to 10th the Hungarian Katholikentag took place in Budapest. Our Fathers succeeded in bringing about a general Marian Congress on the same days. This was successful beyond all expectation. The great fruit of the labors of these days was the final establishment of a Federation of all Marian Sodalities in Hungary with headquarters in Budapest. Father Bus, S. J., the untiring organizer of most gentlemen's sodalities in Hungary, was chiefly instrumental in the work of Federation. The Congress was closed with a general communion in three churches. In St. Stephen's Basilica 3500 ladies, in the University Church 1300 men and students, and in the the "Kongregationsheim" Chapel several hundred younger

sodalists received holy communion. One of the chief resolutions adopted at the various sodality meetings was to further everywhere, by word and example, the frequent reception of the sacraments.

A better insight into the working methods of the Hungarian and Austrian sodalities may be had from the following. In Siebenbürgen the girls' sodalities all have a "Missions-sektion." The girls have frequent sewing circles in which clothes are made for the little pickaninnies of Africa. And all of them are ardent collectors of stamps, tinfoil, postcards and the like. The "Press-sektionen" does tremendous work. Women gather subscriptions for good Catholic papers and wage an organized warfare against the bad and immoral papers of the country. They have succeeded in clearing some villages completely of all the foul trash that used to be sent there in abundance. This element of attack and general activity lends new charm to sodality work, and explains why the sodalities are such efficient means for good and so hated by the Freemasons of Austria and Hungary.

The sodality of Hungarian mechanics publishes its own Marian magazine. Most of these undertakings owe their origin to our Fathers.

Fünfkirchen.—The new college is under roof. It has a frontage of nearly 600 feet. The largest hall is 200 feet long, and the swimming pool, which can be heated, has a length of 125 feet. The church will be erected next year. Within eight years we hope to have the entire gymnasium in full swing.

Satmar.—Bishop Boromeszo, a former Jesuit pupil in Kalocsa, has renovated the entire college. A part of the old building was fitted out for a Sodality Home "Kongregationsheim" for the priests of his diocese.

Temesvór.—Our Fathers have opened a new residence in this city of 60,000 to 70,000 inhabitants.

Tyrnau.—Father Csambal, S. J., has written and staged a passion play for the Slovaks in and around Tyrnau. The play has created a wave of enthusiasm among the Slovaks of Hungary. Last year, the first year of its performance, proved so successful that collections were taken up for the erection of a permanent theatre. Work was soon begun, and it is expected to have the building under roof in the near future. When completed it will be larger than the theatre of Oberammergau, and the stage will be better. Some 12000 persons witnessed the eight or ten performances of this play last summer. The actors are wisely chosen from the laboring classes.

INDIA. *Mangalore. South Canara.*—Our boarding college, a veritable Noah's ark, has been enlarged. We have

Catholic, Pagan, Brahmin, Eurasian, and Hindu pupils running about and attending classes in all the quaint garbs of their distinctive races and tribes; a strange mixture, yet perfect harmony prevails. Caste prejudices are thus gradually removed, and even the Pagans admire the Catholic religion and the Church's liberty. High Mass is for many of these Pagans an event they must not miss, and as to our feasts, they enjoy them as well as the Catholics. But of all feasts, Christmas appeals to them most. They take part in the Christmas plays, visit the crib and pray before it. This Catholic atmosphere has a very wholesome influence on the poor unfortunate Pagans who come in contact with us. It is perhaps the seed for some future harvest.

Our *hospital*, founded by Father Müller, an American, has published the following statistics for the past year:

Lepers treated 43. Patients who stayed at the hospital during treatment 1343. Patients who came for treatment and medicine 33,667. Packages of medicine sent gratis from our dispensary 19,738. The treatment of patients was in every instance gratis. This year the Sisters of Charity Di Maria Bambino have come from Italy to take charge of the female wards.

The institution called St. Anthony's Bread has received a notable enlargement in the erection of a two story building. In addition to bread and other food it gives board and lodging to many poor and disabled persons.

Our Parish of Milagres has erected a new church, both monumental and artistic.

Another missionary was sent among the Jacobite schismatics of our diocese. They show considerable leaning towards reunion with the Catholic Church.

Notable success was achieved by our missionaries inter Paganos in the neighboring village of Suratkol. The Father stationed in Narol baptized all the members of his village, 214, a few months ago, and several other places are now under instruction and anxious to follow the example of Narol's inhabitants.

Ours are forming a "reduction" of the Korgars, a nomadic tribe of the lowest Indian caste. The Government is wide awake to the importance of this step and has granted us 300 acres for our purpose. Little huts are being erected and instruction in agriculture is given to the natives. Barring uncomfortable experiences with man-eating tigers, that infest the country, our Fathers have made considerable and agreeable headway in their new venture.

St. Aloysius College.—In point of strength, the year constitutes a record, as the students number to-day 1213, as against 1128 of twelve months ago. If to these we add the 224 pupils of the Milagres School, now amalgamated with this institution, the grand total is 1437.

The comparative strength of the various departments, and the classification of the students is shown by the followiug figures:

	April 1913	July 1913	December 1913
College Department	144	215	207
High School	260	282	278
Lower Secondary	408	422	410
Primary	487	533	542
Total .	1,299	1,452	1,437

Christians, 969; Brahmins, 149; Non-Brahmin Hindus, 293; Mahommedans, 24; Parsees, 2.

Bombay. St. Xavier's College. Father Ailinger, S. J., and the Bombay Classical Association.—Father Ailinger's work as Secretary of the Bombay Branch of the Classical Association is well known in Bombay. The authorities of the Classical Association in England, too, have repeatedly expressed their appreciation of his efforts. During the two years and a half of his secretaryship he has been very successful in working up the Association. The Branch now numbers 135 members and is still growing. No fewer than six of the nineteen papers read at the different meetings were supplied by Father Ailinger. His paper "Why not Latin?" was read by Prof. J. P. Postgate and very favorably received at the General Meeting of the Classical Association in Sheffield last January, 1913, and has been printed by J. Murray, London.

There is another link between the Classical Association and St. Xavier's College. Of the nineteen Indian gentlemen who have joined the Association all but two rejoice in calling our college their *Alma Mater*.

Some Statistics.—St. Xavier's College began in 1869 with five students. This number rose to thirteen the following year, reached thirty-eight in 1880, and 201 in 1890, The College grew steadily till 1896, the first plague year, after which the attendance fell gradually, 178 in 1900 marking the lowest ebb. However we recovered quickly from the staggering blow, and the year 1905 records 319 students on the rolls. The figures from 1909 are given in full:

1909: 372. 1910: 398. 1911: 470. 1912: 541. 1913: 626.

Magazan. St. Mary's High School.—We closed the year 1913 with 527 pupils on the rolls, with a slight increase of nine over last year. Of these, 297 were in the European Section, the remainder, mostly day scholars, attended the classes of the English-Teaching Division. There were 219 boarders on the register during the year of whom thirty-two joined us only after May.

Calcutta. Golden Jubilee of Rev. Father Neut.—On September 28, 1913, the greatly loved and veteran champion of the Catholic cause in India, the Rev. Father Alfred Neut,

Editor of the "Catholic Herald of India," celebrated the completion of the fiftieth year of his religious life. A committee had been at work for two months arranging for the Jubilee. In the morning the Jubilarian sang a Solemn High Mass at the Cathedral, which had been tastefully decorated for the occasion.

Te Deum was chanted after Mass, and the services concluded with Solemn Benediction of the Most Blessed Sacrament. In the evening a reception was given to Father Neut by the Catholics of Calcutta.

IRELAND. *Father O'Leary at the Birmingham Meeting of the British Association.*—Among the papers read at the Birmingham meeting of the British Association, Father W. O'Leary, S. J., of Mungret College, Limerick, suggested the necessity of certain modifications in the construction of seismographs, and insisted on the necessity of damping the swing of the recording arm. Father O'Leary has made a special study of the registration of earthquakes, and those who have been privileged to examine his instruments at the Mungret College Observatory know the extreme delicacy of his methods. The instrument invented by himself is a marvel of delicacy and efficiency.

Father H. V. Gill on Earthquakes.—Among the communications contributed to the British Association a short while ago, was one by the Rev. H. V. Gill, S. J., of Dublin, who some years ago proposed a theory of earthquakes which attracted considerable attention. According to this view an earthquake taking place at any locality might under certain conditions occasion one or more succeeding disturbances at distant places within a few days. Father Gill was, it would appear, the first who took account of the rotation of the earth as an important factor in determining the connection between earthquakes, volcanoes and similar disturbances. He pointed out in his original paper the fact that the deflection of the earth's axis, giving rise to a "wobble" in the earth's rotation, would occasion a reaction tending to restore the earth once more to its state of equilibrium. He described several interesting experiments by means of which he demonstrated the fact that a rotating body containing matter which may shift its position will automatically rearrange its mass so as to preserve its equilibrium.

This theory was taken up by Milne and other scientists. Milne examined his records and discovered that a very considerable number of earthquakes obeyed this law, As a theory of this kind could only be proved by the examination of a large number of disturbances it was necessary to wait until further data were available. By last year the late Mr. Milne completed a tabulated catalogue of the great earthquakes taking place during the years 1899-1909, the locality and date of each earthquake being carefully indicated. In his paper Father Gill gives the re-

sult of an analysis of this table, and shows how the distribution of great earthquakes in time and space agrees well with the principle of the theory proposed by him.

ITALY. *Genoa. Thirty Days Retreat to Priests.*—The readers of the WOODSTOCK LETTERS will be pleased to know that the long retreat for secular priests, given in Genoa during the year 1912, of which we have published an account in the present number, was followed the year after by another retreat of the same kind. This was made by sixteen priests, and lasted from August 31st to September 28th, Father Martini himself, the Director of the retreat, tells us that it was attended by very happy results. Moreover seven priests have already given their names for the long retreat to be given towards the end of this year.

JAMAICA. *Kingston. St. George's College.*—We have no college course here, nor is it likely that we shall ever be able to start one. A boarding school would do well, for there are numerous applications from Cuba, Hayti, San Domingo and the various States of Central America. Whether it would be desirable or not to open a boarding school for such boys is an open question. As it is, some have entered our college, finding board and lodging outside, but that arrangement is not at all satisfactory to the parents, nor does it fit in with school discipline. Some others have gone to the Protestant boarding school, which is less satisfactory, since they soon lose there the very small modicum of faith they brought with them from home. Of boys "we have a charming variety" both as regards color and nationality. The prevailing color scheme is light brown, almost creamy. There are a few pure whites, a few more pure blacks, a little larger number of sambo or medium browns, but the majority are the light browns, with a few yellows thrown in to increase the variety. Of nationalities, the Jamaicans, of course, predominate, but we have also Cubans, Costa Ricans, Panamanians, San Domingans, Haytians, Chinese, East Indians, a Canadian, and a couple of Irish lads. There is also a specimen of Chinese-negro mixture. They all get on, however, very peaceably, the only rows having been between the representatives of the various exiled ex-presidential families of Hayti. They study very well indeed, and I would not hesitate to pit them against the corresponding high school classes of our colleges in America.—*Letter of Father O'Hare, S. J.*

Opening of the Church of the Rosary on Windward Road. The dedication of the Church of the Holy Rosary, situated at the corner of Windward and Jackson Roads, took place October 26, 1913, in the presence of a very large number of persons.

For some time past the need of a Catholic Mission along the Windward Road has been felt, and when His Lordship Bishop Collins was approached, he readily agreed

that a church should be erected in the district. Of course, the difficulty in the way was the money, but through the great generosity of one or two Catholic ladies, and the united efforts of the Catholics in the district, the erection of a suitable place of worship was made possible.

JAPAN. *Tokyo, The Institution for Higher Learning. Letter of Father Victor Gettelman.*—

Tokyo, September 30, 1913.

Some time ago I wrote to you to inform the readers of the WOODSTOCK LETTERS concerning the state of affairs in the new undertaking of the Society in Japan. Since my last letter I am happy to be able to report considerable progress. About Easter time we received the approbation of the Ministry of Education, and were thus enabled to start our classes towards the end of April. Although the registration at first went up to twenty, we had in fact only fifteen students throughout the term. After an official examination of our preliminary school building and our programme of studies, we were still further favored by the Department of Education in receiving the military conscription privilege, i. e. our students may postpone their military service until the completion of their studies, and then, even if they are physically fit, only one year of service is required. We are thus placed on a par with other educational institutions of university grade.

In the beginning of September, 1913, ground was broken for the new building. It will be a handsome three story brick building, something on the style of Stonyhurst, affording accommodations for some 500 students. The plan provides for a continuation of the structure in the direction of our present community building, thereby doubling the capacity.

As it happens, the new building has to be erected in that quarter of our rectangular property, which is cut off from the rest by two streets in the shape of a capital L. It was always our idea to close those two streets, and open instead a street right along the whole front of our property. This plan is now on the way to fulfilment. There was the difficulty first of all, that property owned by the Imperial Household Department and occupied by some of its servants fronts on one of the streets to be closed up. However, the Imperial Household has graciously consented to have that street closed and to open up a new approach to its house in the rear, and this at its own expense. The city government has also agreed to the change of streets, and there remains but a question of formalities, which in Japan are without end, so that by the time the new building is finished, which is to be in November, 1914, the whole property will be nicely rounded off, and all within the same enclosure.

As the summer term this year was scarcely more than two months, and our students, therefore, not too far advanced, we decided to admit new members to our first class

for the opening of the fall term. The results of this decision have been very gratifying. We have received more than twenty new students; a few of the old ones stayed away, so that at present we have some thirty-two on the roster. Within a month or so the new ones will join their comrades in the same class of German. In English, however, we must have two divisions, some twelve of the students scarcely knowing the rudiments of the language, whilst the others have gone through a five years' course, though the results are not very brilliant, because none of them have been drilled in speaking or writing correct sentences.

The spirit of our first class is excellent. The students are anxious to learn; our way of teaching is like a revelation to them, and they are astonished to see that so much interest is taken in their progress. We have the best hopes for the future and with so many prayers being said for us within and without the Society we are sure of God's blessing.

Letter of Cardinal O'Connell.—

The founding of this college at Tokyo followed a suggestion to that effect made to the Holy See by His Eminence Cardinal O'Connell, of Boston, after his return to Rome from his memorable and successful diplomatic mission as the Special Envoy of the Holy Father to the Mikado, in 1905. We now learn from his Eminence's official organ the Boston *Pilot*, that as a perpetual testimony to his sponsorship of the University, at the request of the Jesuit Fathers, he has written, with his own hand, a short document to be placed in the cornerstone with other documents.

Father Hoffman, the Superior of the Jesuit Missions in Japan, wrote to his Eminence as follows:

JOCHI DAIGAKU,
TOKYO, JAPAN, Oct. 3, 1913.

YOUR EMINENCE:

Your Eminence will be pleased to hear that the great work of higher education under Catholic auspices in Japan, the primary impulse for which is due to your Eminence is now in a fair way of progress. At present the concrete foundations are being put in; the ceremony of laying the cornerstone is to take place in about two months from now. Among the documents to be enclosed in the cornerstone we should like to have a few lines from the hand of your Eminence, the first originator of the project, as a perpetual memento of your Eminence's kindly interest in our undertaking.

With the assurance of respect and devotion of our small community for your Eminence and with a prayer for your Eminence's continued favor, I remain,

Your Eminence's devoted servant in Christ,
HERM. HOFFMANN, S. J.,
Superior of Mission of the Society of Jesus in Japan.

Following is the reply of the Cardinal to Father Hoffmann's communication:

Archbishop's House, Granby Street,
Boston, Oct. 31, 1913.

Rev. Herman Hoffmann, S. J.,
Jochi Daigaku, Tokyo, Japan.

Dear Father Hoffmann:

I am very happy to hear that the project which by God's grace I had the honor of initiating, namely, the founding of a University under Catholic auspices in Japan, has finally come to fruition, and that you are about to lay the corner-stone of a college building in Tokyo, which will be in charge of the Jesuit Fathers.

The people of Japan will always be very dear to me, not only on account of the kindness of the reception they tendered me on the occasion of my visit as Special Envoy of the Holy Father to the Mikado, in 1905, but also on account of their naturally beautiful traits of character and of soul which should make them very dear to the Heart of Our Lord.

It is my earnest wish that the work now so happily begun may be brought to splendid perfection to the greater glory of God and for the honor of the Holy Church.

Sincerely yours in Xt.,
✠ William Cardinal O'Connell,
Abp. Boston.

We may add that His Eminence sent a gift of $1,000 to Father Hoffmann.

The building of the school is going on well. We hope to see it completed at the end of next summer. Our first year consists of thirty-four young men who are really good students, eager to learn and easy to manage. We expect two new Fathers, one from Missouri and one from Austria. —*Extract from Letter of Father Boucher, Tokyo, Nov. 4, 1913.*

Jersey City. *The College. Evening Classes.*—In answer to repeated requests St. Peter's Club has instituted evening classes for the intellectual improvement of its members and friends.

The club has been fortunate in securing as lecturers and instructors men prominent in the educational and professional life of the city.

The classes were organized on Monday evening, October 20th.

There are lectures on Civics, Ethics and Psychology. The subjects taught in the classes are Stenography, Bookkeeping, Arithmetic, English, Civil Service, Typewriting.

Missouri Province. *Chicago. Loyola University. Lecture Course.*—The special courses of lectures on Social Philanthropy are being held this year under the auspices of Loyola University. Each course comprises a series of forty

lectures distributed over a period of ten weeks. Thirty-four of the best authorities in their respective departments are scheduled as lecturers and are making the course eminently successful and profitable. The first course had to do with social reorganization, and treated of first principles concerning family, individual and state, as applied to modern conditions and tendencies. The second course is taken up with industrial reorganization, and will explain all the many phases of the modern industrial problem. The courses are sure to help towards the intelligent direction of the ever increasing social activity of Catholics in this country.

Milwaukee. School of Medicine.—When on December 6th, a public reception and visiting day was held at the Marquette College of Medicine, and when on the evening of the same day the splendid banquet at the Pfister tendered by the Clinical Faculty to the Laboratory Faculty proved a remarkable success, there could no longer be doubts about the happy issue of what was once a difficult problem. During the day large numbers visited the college and were entertained by the faculty and students. The evening banquet was attended by many prominent men from the city and state. The addresses on the occasion, which were all of an unusual excellence, were by representative doctors from Chicago and various Wisconsin cities.

There was good cause for the enthusiasm manifested. The Medical College building has been completely renovated and painted. Four modern class rooms have taken the place of the two former amphitheatres. Laboratories have been multiplied and generously equipped, so that now six for student purposes and seven for the research work of professors are in service. Dissecting rooms, lecture halls, shops, etc., will have undergone similar transformation; equipment, moreover, was everywhere increased without regard for expense. A new library has been established which numbers 3,000 volumes, and receives fifty current medical periodicals. The two free dispensaries are in full operation, attending to from 1200 to 1300 cases of the poor a month. Finally, five full-time professors, and five full-time assistant professors. are now on the Medical School staff. This is four more than required by the American Medical Association in its technical rating for the "Class A" schools.

Omaha. Creighton University. New Alumni Association Formed.—The annual alumni banquet held in the main dining room of the Henshaw Hotel on November 20, 1913, marked the beginning of new life and enthusiasm among the members of that body. Hitherto the alumni of the five colleges of the University were not closely united into one corporate body. and the grand results of the combined and concentrated efforts of all the "old boys" were not forthcom-

ing. For some time past the closer union of the alumni of the various colleges for mutual benefit and for more effective assistance of the University had been a topic of discussion in Creighton University circles. Great enthusiasm for the project was manifested by the numerous representatives of the various departments during the banquet, and at a business meeting which followed practical steps were taken for its achievement. The result was that within a month after the November banquet, the work of organization had been completed, a contitution and set of by-laws drawn up and adopted, and officers elected. The Creighton University Alumni Association begins the new year as a new, unified, centralized organization, full of energy and spirit, and ready to promote Creighton's interests and fame at every opportunity.

New Wireless Station.—Father Wm. F. Rigge has recently installed a wireless telegraph station on the roof of the Arts College. One of the principal motives in establishing it was to receive the time signals from the Government observatory at Washington. The exchange of time signals between the observatories at Arlington and Paris is at present being made every day for the determination of the exact difference in longitude between the two places, and as the Arlington signals are clearly detected at Omaha, Father Rigge will receive them daily and thus verify his previous computation by astronomical observations of the Creighton Observatory longitude. The method employed in comparing time by wireless signals is ingenious and of a high degree of accuracy. Father Rigge expects shortly to be able to detect a difference in time of 1/100 of a second.

Toledo. St. John's University. New Gymnasium.—The old Westminster Hall has been converted into a roomy, well equipped gymnasium for the college boys, at an expense of approximately $1000. Formerly Westminster (Protestant) Church, it was purchased by the University about six years ago and used for some time as an assembly hall for college entertainments, recitals, etc. Its present use is greatly appreciated by the students.

St. Louis.—Governor Major, of Missouri, has appointed the Rev. B. J. Otting, S. J., President of St. Louis University, a member, ex-officio, of the State Board of Peace Commissioners.

New Orleans Province. *Retreats for Laymen.*—The work of conducting retreats for laymen has received considerable impetus during the past year. Our house for these retreats is situated on the Gulf Coast, in Mississippi, some sixty miles from New Orleans. It has convenient accomodation for only twenty-six exercitants, though it has been taxed so far as to house thirty-two for one retreat. The retreats are becoming daily more known in the city, and the

most enthusiastic promoters of the work are those who have found by experience what spiritual profit can be derived from them. Several non-Catholics have made the retreat, including one Freemason and one infidel. One prominent gentleman, well known for his absence from the Sacraments during a quarter of a century, at the entry of his second retreat returned a happy convert, and a zealous apostle in winning over others, like himself, to make the Exercises.

On account of the inconvenience arising from having the house so far from the city,—and too small to meet the demand for accommodation,—superiors are anxious to secure property closer to New Orleans, and to build a house designed expressly for the purpose. A considerable sum of money has already been collected for this, one lady having donated eight thousand dollars, and it is hoped that by early spring a better position and a more convenient house may help towards increasing the popularity of an undertaking that has already gained so much favor in the eyes of the professional and business men of New Orleans.

Grand Coteau. Diamond Jubilee of the College.—On June 20 and 21, 1913, St. Charles College celebrated its diamond jubilee. The following account is taken from the New Orleans Times-Democrat.

June 22d brought to a close the celebration of the diamond jubilee of St. Charles College, one of the oldest educational institutions in Louisiana and among the most noted in the South. For seventy-five years this famous old college, rich in its historic records and the learning of its preceptors, has been steadfastly true to its motto, "Deo et Patriæ," in maintaining the high standard set by its founders. With only this wealth of a mental and spiritual equipment and a donation of beautiful land with which to begin its work, the college has grown through early hardships and struggles and developed steadily to what it is now, in every sense, truly a diamond jubilee of a fine and successful accomplishment.

The presence at the celebration of Archbishop Blenk, Right Rev. Cornelius Van de Ven, and an address by the Archbishop, have very properly laureled this historic anniversary. The history of the St. Charles College is the story of much that has strengthened and influenced the standards and ideals of the manhood of this section. It was at the invitation of the Very Rev. Antoine Blanc, Bishop of the Diocese of Louisiana, that the Jesuit Fathers coming south from St. Louis, opened the College of St. Charles Borromeo, at Grand Coteau, La., in the year 1838. Bishop Blanc laid the corner stone on July 1, 1837, and the first session opened on January 5, 1838.

The college was incorporated by the State of Louisiana on July 13, 1852, and endowed with the full powers and

privileges of a university. In 1857 a three-storied building was erected; and from its halls have gone forth hundreds of men who have since become prominent in every walk of life. At the outbreak of the civil war the college suffered greatly, as did the whole Southland. And when, in 1863, the Northern troops invaded this portion of Louisiana, they bivouacked on the ground south of the college sloping toward Bayou Bourbeux. In this same year Gen. Mouton, an alumnus of St. Charles, fell at the battle of Mansfield. The history of the college during the years immediately following the civil war is the history of the people of the South during those distressing times. Its fortunes rose and fell as the efforts of the people to repair the ravages the war had made were crowned with success or ended in failure. On February 17, 1900, fire destroyed the newer of the two college buildings, the one erected in 1857. During the next seven years the Fathers labored unceasingly to repair the damage inflicted on the college by this loss; but a heavier visitation awaited them, for on July 8, 1907, a second fire consumed the old college building. The noble sons of Loyola bowed their heads in humble submission to this dispensation of Divine Providence, but with indomitable courage set about erecting a new college. Two years later, in 1909, a greater St. Charles was erected. It is a massive brick building, with a four-story central section. Being 385 feet in length, its greatest width is 110 feet. This new building is capable of accommodating more than 200 boarders.

A capacious swimming pool is an adjunct to the students' athletic work and a new detail of improvement. Most of the old landmarks have necessarily passed away, and of the college's early beginnings, but two quaint little outbuildings remain of the original college structures. The picturesque old church built in 1819 was taken down and a handsome new edifice replaced it in 1880. The church has always centered many of the university's happiest traditions and memories, and to speak of it is to recall, to any member of the alumni, the faithful work of Father Abbadie, one of the original founders, and long-time parish priest. Father Abbadie and Father Boven left remarkable records of forty or fifty years of beautiful service to educational and religious work, during which time many students whose names are now foremost in the business, as well as religious world, received the training of their career. On the last day of the celebration a vigorous Alumni Association was organized.

Mobile. Monument to Father Ryan, the Poet Priest.—The monument erected in Ryan Place, Mobile, Ala., to the memory of Rev. Father Abram Joseph Ryan, poet-priest of the South, was unveiled the afternoon of July 12, 1913.

The oration at the unveiling was delivered by Father De La Moriniere, of Spring Hill College.

NEW YORK. *Retreat for Medical Men in St. Vincent's Hospital.*—On Friday morning, November 21, 1913, the closing exercises of the first triduum for Catholic physicians took place in the chapel of St. Vincent's Hospital, West 11th Street, New York City. About seventy of New York's representative Catholic medical men attended the eight o'clock Mass, received Holy Communion, listened to a short discourse by Rev. T. J. Shealy, S. J., and received the papal blessing which was followed by Benediction of the Blessed Sacrament.

The triduum marked an innovation in religious activities among Catholic professional men. It began on Monday evening, November 17th, at 8.30 with a discourse by Father Shealy, who conducted all the exercises. After the the meditation, Benediction of the Most Blessed Sacrament was given, the physicians singing the hymns. This program was repeated each evening. For three mornings Mass was celebrated at 8.30, and followed by a sermon. The morning exercises required a little over an hour, the evening exercises about the same time.

The physicians who participated, about one hundred in number, included some of the most widely known Catholic medical men, professors in medical and academic institutions, specialists in various branches, writers and lecturers of note, as well as many of the other younger physicians. Practically all parts of Manhattan, the Bronx and Brooklyn were represented. None but physicians and their families can comprehend the difficulties that beset a practising doctor who endeavors to fulfil the exercises of a triduum which is held at a distance requiring half an hour or more of travel, and involves two separate journeys to and from a given point for three full days, and part of two other days, as this religious function did. That so many men, whose time was valuable and limited, upon whom so much pressure and so many responsibilities lay, performed the exercises speaks eloquently for the spirit of sacrifice and devotion that animates the true Catholic physician.

As the physicians came from the chapel after the closing exercises, they were met by Rev. Mother Joseph, the head of the hospital, and her Sister Assistants, who invited each to partake of breakfast as a guest of the Sisters of Charity. So urgent and cordial was the gracious invitation that none could resist. Doctors Constantine J. MacGuire, Thomas Kelly, John Aspell, Charles E. Nammack acted as a committee of reception. Upon the ground floor a large room was set for the entertainment of the participants, and an enjoyable repast was skilfully and deftly put before the gentlemen who had just concluded the

triduum. Doctor José Ferrer, president of the Medical Board of St. Vincent's Hospital, presided and welcomed the physicians, on behalf of Rev. Mother Josepha and the Sisters of Charity. Rev. Father Shealy, who was conducted to the hall by Doctors Francis J. Quinlan and Simon J. Walsh was warmly welcomed.

At the close of the breakfast Dr. John G. Coyle, on behalf of the physicians not connected with St. Vincent's expressed the abiding sense of gratitude all felt for the cordial invitation to attend the triduum, for the many courtesies extended by the Sisters and for the spiritual advantages that all had derived through the masterly expositions of the chosen theme by Father Shealy. Doctor George D. Stewart of the visiting staff of the hospital, who was one of several eminent non-Catholic physicians who attended some of the exercises, made a brief and pleasing speech, which was pleasantly received.

This triduum, beyond doubt, marks a new and successful departure in spreading the apostolic spirit among Catholic laymen. Catholic men of other professions will doubtless be reached by similar methods and a certain outcome of such exercises is a greater and more powerful extension of the lay apostolate, which promises so much for the advance of Catholicism in America.

St. Francis Xavier's. Golden Jubilee of Xavier Alumni Sodality.—Fifty years ago the Xavier Alumni Sodality was founded by the late Rev. Louis Schneider, S. J. Its members commemorated the golden jubilee of its organization, during the week of December 7, 1913, with a three days' festival. There was a Communion Mass on Sunday morning at St. Francis Xavier's Church, and at the breakfast that followed, several addresses were made appropriate to the occasion. In the evening at the Solemn Vespers his Eminence Cardinal Farley presided and the sermon was preached by the Rev. Daniel Quinn, S. J. On Monday evening a civic meeting was held in the college theatre, the speakers at which were the Rev. Joseph H. Rockwell, S. J., moderator of the Sodality, F. S. Gannon, Jr., its president, Dr. James J. Walsh, Andrew J. Shipman, and Thomas Woodlock. A jubilee banquet, attended by a large number of the members, and many distinguished guests, was given at the Hotel Plaza on Tuesday evening. A souvenir medal of the jubilee has been struck, and Mr. Henry J. Sayers, one of the few survivors of the founders, and an early president is compiling a history of the Sodality to which will be added the details of the jubilee celebration.

Philippine Islands. *Manila. A Tribute to Father Algué.*—In a notable speech delivered by Commissioner Worcester of the Philippine Islands, October 13, 1913, the following glowing tribute is paid to Father Algué.

Who invented an instrument which makes it possible for any person of ordinary intelligence seasonably to determine the location and direction of a typhoon? Who established a chain of weather stations so complete and a system of weather forecasting and storm warnings so adequate that every place in these Islands which has telegraphic communication is seasonably informed of the approach of the destructive typhoon? Who, in the days when Dewey's squadron was blockading Manila, with the typhoon season on, made storm warnings public so that the hostile fleet might benefit by them, holding it to be a sacred duty, but losing his Spanish citizenship and becoming a man without a country because he performed it? That most modest and unassuming of really great scientists, Father José Algué, S. J.

Tribute of the Late Mgr. Agius, Apostolic Delegate, to Ours in the P. I.—In June, 1909, our Fathers in Manila celebrated the fiftieth anniversary of the Society's arrival in the Philippine Islands. During the banquet held after the solemn church services, Mgr. Agius paid a delicate tribute to our Fathers who had labored in the Philippine mission. "It is a great pleasure for me," he said, "to be with you on this noteworthy occasion, and I take this opportunity to offer my sincere thanks to you Jesuits for the great work you have done and still continue to do in these Islands. In my five years here I have witnessed your zealous labors and in all that time I have never known a Jesuit to be disloyal to Holy Mother Church. You have been obedient to your bishops and to myself in particular you have been exceptionally serviceable, never refusing my slightest behest and working in perfect harmony with me for the good of souls. As a token of my grateful appreciation, I am going to present to Father Superior, and through him to the Society, the ring that was given me on the day of my episcopal consecration in Rome. It is a ring that was worn by Cardinal Pacca, Secretary of State of Pope Pius the Seventh and his fellow-prisoner in France. As you know, it was Cardinal Pacca who dictated or at least revised the Bull of the Restoration of the Society."

The ring is a centimeter and a half long and a centimeter wide. The setting-stone is white, bearing the image of Pius the Seventh, surrounded by eighteen rubies encased in gold. Mgr. Agius prized it as his dearest treasure, and in giving it to the Society he has shown his sincere appreciation of our work in the Philippines and manifested in a marked degree his affectionate regard for our Fathers.

SPAIN. *Cure of Brother Juan Solbes.*—The recent cure of Brother Juan Solbes at our college in Veruela, Spain, is especially interesting in these times when everything supernatural is so wantonly denied and rejected.

Since September, 1908, Brother Solbes had been suffering from paralysis of the left side. He could walk only with

difficulty and for many months he was obliged to carry a little piece of wood in his left hand to prevent the involuntary clenching occasioned by the violence of the disease. He had some acute attacks and the doctors feared that the end might come any day. Brothers Solbes hoped to be cured by a change of climate, but when three physicians had pronounced his case incurable, he looked to Heaven for relief.

About the feast of the Assumption, 1913, the Brother told Father Veray, the Spiritual Father, that he had great hopes of being cured by Our Lady of Lourdes, and he asked the Father's advice about begging Superiors to send him to the holy shrine. Father Veray advised him to lay the matter before Superiors by all means; that God would move them to comply with his desires if He wished to cure him that way; if not, the refusal of leave to make the pilgrimage would be a sign that the project was not in accordance with God's designs.

The Father Rector encouraged him, but told him to wait for Father Provincial. He also gave him a small statue of the Immaculate Conception. This the Brother afterwards carried in the clenched hand instead of the piece of wood; after this he used to recite daily a portion of the Rosary of Our Lady of Lourdes.

Brother Solbes' malady increased, but so too did his confidence in the Virgin of Lourdes. He often enquired when Father Provincial would visit Veruela. So eager was he at this time to go to Lourdes, that he afterwards said, "Were I not a child of obedience, I would have gone to Lourdes on foot, but then I could not do my own will."

Hearing that the miracles of Lourdes usually took place during the procession of the Blessed Sacrament, Our Lord inspired him with this idea: "Even if I do not visit Lourdes, the same God Who works miracles there can work them here too."

On Sunday, September 14th, on his way to say Mass in the Infirmary Chapel, Father Veray passed the paralytic's bed, and found the Brother unconscious from an attack so serious that he thought fit to give him absolution. That afternoon however consciousness returned. Brother Solbes told the Spiritual Father of the certainty he had of being cured by Our Lady of Lourdes. The Father read him the Gospel of the Sunday, which was about the cure of the paralytic of Capharnaum. The conversation turned to Lourdes, and Father Veray remarked about the cures usually taking place during the blessing of the sick with the Blessed Sacrament. "Would you give me this blessing to-morrow when I receive?" asked the Brother. "Yes, I will gladly do so," replied the priest.

So it was agreed that next morning Father Veray should say Mass for the sufferer, and that the other brothers should

assist at the Mass and offer their Holy Communion for him. Moreover, that night, Brother Solbes, with the Spiritual Father's leave, made a vow to offer himself to be sent to the Philippines, should he be cured.

The good Brother's hope and joy knew no bounds. "What a surprise we are going to give Father Rector in the morning," he said. Then showing the Father the little image of the Immaculate Mother he carried in his paralyzed hand he added, "Every day of my life I must say a part of the rosary of Our Lady of Lourdes in thanksgiving." And to the priest's "Goodnight" he rejoined. "Father, I shall not be able to sleep at all to-night, for I do not know what is about to happen to me."

On his way to Mass next morning, Father Veray enquired of the Brother how he had spent the night. "I have slept very little," he replied. "I dreamed that Our Lady came down to me and said, 'Have confidence, my child.' I awoke full of joy and have not been able to sleep more for thinking of Lourdes and the Grotto and the sick who are cured there."

The Spiritual Father reminded Brother Solbes of what he was then to do, mentioning that the Mass was that of the Octave of Our Lady's Nativity. This fact gave the Brother unspeakable joy. So certain was he of his cure that he exclaimed, "But few moments, Father, now remain for me to lie helplessly in bed." Father Veray wished to warn him to be indifferent, that in case he were not cured, he would not be so disappointed. But the Father thought it a shame to say anything that might weaken such great faith. Then, wondering what the outcome would be, Father Veray began Mass.

At last the time for Communion came. As the priest with the Sacred Host advanced towards the paralytic, the Brother thought, "If I shall be able to join my hands to receive the blessing, that will be a sign that I am cured." For it had been months since he could clasp his hands in prayer. After the *Corpus Domini Nostri*, he murmured, "Lord I am a sinner. I believe that Thou canst cure me." That same moment he devoutly clasped his hands to receive his Saviour. Brother Solbes was cured.

Father Veray, however was not yet aware of the cure. As he was unvesting the Brother called to him, "Father, Father." When the priest reached the bedside the Brother embraced him with both arms, and through tears of joy cried out, "Now, Father, I have the use of my arm. The Most Holy Virgin has cured me." "My child," replied the Father in the words of Our Lord, "thy Faith hath made thee whole. Let us give thanks to our Virgin Mother."

"Whether or not this be a miracle, the physicians and critics may decide," writes Father Veray to Rev. Father

Provincial. "But this much is certain ; Brother Solbes now uses freely the hand which formerly could be forced open only with the greatest difficulty and pain. For months he could not shave himself, nor dress or undress. Now he does these things unassisted. His physician was so astounded by the cure that he exclaimed, 'You have accomplished more by a moment's thought, than we by days of labor.'"

"The cure of Brother Solbes," continues Father Veray, "has been for us all an inspiration and a stimulus to greater devotion to our Eucharistic Lord, and love for His Immaculate Mother."—*La Curacion del Hermano Solbes, Pamphlet —College Press—Veruela, Spain.*

Two New Periodicals.—Two new periodicals were started this year by our Spanish Fathers. They are entitled "Iberica" and "El Siglo de las Missiones, The Century of the Missions." The former is edited under the direction of Father Cirera, Director of the Observatory of Ebro, Tortosa; the latter is in charge of Father Hilarion Gil, Ina.

"Iberica" is a weekly review, and aims at popularizing general scientific culture. No branch of science is overlooked. Mathematics, mechanics, physics, astronomy, chemistry, meteorology, archeology, invention, and, in a word, any subject comprehended under the name of science, it is the review's purpose to lead the reader through it all and to make him acquainted with the progress of the science and its applications to industry, commerce and the navy.

This purpose fully meets the high standard set by publications of this kind. To accomplish it many of the most learned and scholarly writers of several nations in and out of the Society have been enlisted as regular and occasional contributors.

Perhaps some of our readers may think that the review is only for scientific men. Nothing of the kind; it is for every one, even for those with a scanty knowledge of science. The style is clear and the illustrations are numerous and well executed.

The subjects are developed with a facile and attractive pen and with a wealth of practical applications.

The other review is "El Siglo de las Missiones, The Century of Missions." When our Fathers of the Castile Province opened a new mission in China, the idea of publishing a review about the missions was warmly welcomed by all the Jesuits in Spain, and at the beginning of this year the first number of the projected review was issued.

Its object is especially to foster and cultivate the spirit of zeal, of prayer and apostleship among religious as well as among laymen by setting forth the conditions of Catholic missions all over the world, and by relating the difficulties, sacrifices and drawbacks in the apostolic work.

The review has a neat appearance. It is printed on gloss paper and embellished with many interesting pictures of the missions, missionaries, neophytes and churches.

The articles in the review are not confined to any special mission or missionaries but cover all missions and missionaries. The editor will gladly receive alms, either money or other things useful for the poor missions.

SYRIA. *Father Delore's Newsboys.*—For years the masonic press of Syria has concentrated its energy on the simple-minded mountaineers of the Lebanon. Special messengers carried its vile attacks on the Church into every town and village and hamlet, no matter how remote from the public highroads. Thus the freemasons succeeded in working confusion among these poor, but honest shepherds and tillers of the soil. It is true that their charges were ably met and refuted by the "Beshir,' an Arabic weekly, published by our Fathers in Beirout. But few of the Lebanese ever saw a copy of this valuable paper, as even the regular subscribers might have to wait weeks before it arrived in their homes. It was like killing an occasional locust when a whole cloud of them has settled on the field and are on every blade of grass. Something more incisive, more systematic had to be done if this part of God's vineyard was to be kept intact from the ravages of doubt and unbelief. Father Delore resolutely took the matter in hand. He divided the whole district threatened into four parts, assigning to each part a sturdy young man who was to devote two or three days a week to the distribution of the Beshir and other pamphlets. The difficulties were great. In summer, the prospective newsboy would be exposed to the fierce rays of the Eastern sun; in winter he must make his way over mountain slopes covered with slippery ice and treacherous snow. He must penetrate into gloomy valleys which no man traverses unarmed. Above all, he must be reliable and regular in his service. This last point was the supreme test. The Oriental is proverbially careless and unpunctual, and Father Delore's first task was to educate the future apostles of the press in a school of strict discipline and almost military order. Regular service was then begun in 1911. Its success was evident from the outset. Everywhere the number of subscribers increased and thousands of little pamphlets were scattered among the mountain people. So eager were the Lebanese for these publications that in 1912 Father Delore appointed two more messengers, the route of one of them covering forty villages and lasting five to six days. The result of this energetic measure has been on the one hand to increase considerably the subscription list of the Beshir, on the other to deprive the masonic papers of their patrons and their evil influence. In fact, some of the latter

have been forced to discontinue altogether. Father Delore is justly proud of his success; but he is even prouder of the lofty, unselfish spirit with which his young men devote themselves to this truly apostolic work.—*Kath. Missionen, Dez. 1913.*

WORCESTER. *Governor Walsh at Holy Cross College.*—Holy Cross College has an enviable record. She is honored in her faculty, in the work which she is accomplishing, in the alumni who look to her as their Alma Mater. Founded in poverty, she was nurtured by the labors and self-sacrifice of men who gave their lives to education without hope of earthly reward. The work of these men has not been without fruit. God has blessed their labors.

The old college on the hill can point to sons eminent in every profession. She is the mother of bishops and judges and lawyers and doctors of learning and fame. Recently a new honor fell to her lot. One of her most distinguished sons, a man of culture, education and character, the Hon. David I. Walsh, was elected Governor of Massachusetts. On January 12, the college took cognizance of this event, by a reception to His Excellency.

The Governor arrived in the early afternoon, accompanied by his entire staff. At three o'clock the students gave him a most enthusiastic welcome.

Holy Cross has never been without orators. Perhaps in no other body of young men will there be found as large a number of efficient speakers. Certain it is, that the college has reason to be proud of the addresses delivered by the students on this occasion. They were eloquent and finished tributes to the distinguished Alumnus whom they were meant to honor. The Governor caught the spirit of the occasion. He was a boy with the boys. He sang their songs and joined in their cheers. He was particularly happy in his address. He told of his struggles and successes, his joys and his sorrows, laying emphasis on the debt of gratitude which he owes to the college. He forgot none of his teachers and did not hesitate to pay hearty and graceful tributes to each in turn. His success, he felt, had not come to him by chance. It was not cast on him from without. It was due to the hard, persistent work in which he had been schooled at Holy Cross. He had caught inspiration at the college and that inspiration which had remained with him, accounted for his triumph.

In the evening the alumni of the college dined the Governor in the Bancroft Hotel. Here the scene was one of great distinction. More than four hundred graduates returned to honor their fellow Alumnus. Before the dinner His Excellency held a reception in the parlors of the hotel. He was greeted enthusiastically by all present. The enthusiasm of the undergraduates had been at flood tide in

the afternoon, but it in no way exceeded the spirit of affectionate joy shown by the alumni. Venerable men and mere boys congratulated the Governor with the familiarity and the heartiness characteristic of Holy Cross men.

The democracy, and frank good-fellowship of the old college never appeared to better advantage. Many a time during the evening the hotel rang with the college cheer and the college songs. When the Governor rose to speak, there was indescribable enthusiasm. Four hundred men stood on chairs, cheering wildly and waving napkins in honest exultation over the honor come to a brother.

The speakers of the evening were: Attorney Thomas H. Sullivan, '91, President of the Association; the Hon. Thomas H. Dowd, '94, one-time Senator of the Commonwealth; James B. Carroll, '78, President of the State Industrial Commission; Dr. John H. Bottomly, '89; Judge John B. Ratigan, '79, of the Superior Court of Massachusetts; Rev. Joseph N. Dinand, President of the College and His Excellency, the Governor, '93.

The speeches were Holy Cross speeches, thoughtful and eloquent. The College has appeared to advantage many a time, but never perhaps did she appear to better advantage than on this occasion. It was both an inspiration and a consolation to listen to these men who had attained to eminence by sheer ability and force of character. They had fought the hard, stern battle of life successfully, without the sacrifice of one jot or tittle of the principles of Holy Cross. The spirit of the college was as young and fresh and true in their hearts as it was on the day of their graduation years before. In every sentence of their eloquent speeches hope and faith and courage rang true.

The Holy Cross spirit was reflected in them. The Governor's speech will not be forgotten by those who heard it. Emotion and reason combined to make it a model of its kind. Once again His Excellency took occasion to pay tribute to the college, his professors and his fellow alumni. His praise though discriminating was a noble tribute in noble words.

Holy Cross is proud of all her sons, but if for a time her pride centers in His Excellency, the Governor of Massachusetts, who will reproach her? For the rest, may the old college ever be warm in the affections of her sons! May her noble work continue! Church and State have need of her. She will not fail them, and, in the end, when "the ships of Tarsus are passing" and the veil of death is settling down on all, generations will call her blessed. *Vivat, crescat, floreat.—R. H. T. in America, Jan. 24, 1914.*

HOME NEWS. *The Novena.*—From January 25th to February 2d, a novena was made to the saintly Carmelite nun, Sister Theresa, the Little Flower of Jesus, for Mr. Henry

Wessling, the blind scholastic. Over 2000 circular letters were sent to the bishops, clergy, religious and faithful of this country, and to many places in Europe, asking for co-operation in this worthy undertaking. The following is a copy of the circular letter:

We would appeal to your sympathy and charity in behalf of our stricken brother *Mr. Henry J. Wessling*, S. J. He is totally blind—the result of a chemical explosion which happened on the morning of October, 3. 1910, when he was teaching the sciences in Canisius College, Buffalo, N. Y. Having spent twelve years as a member of the Society of Jesus, he was just completing the last period of a scholastic's life prior to the study of theology when he lost the use of both eyes.

In September, 1911, superiors sent him to Woodstock as a theologian in course. Two years and a half are gone and during that time, he has, with the aid of his brothers, reading to him, mastered his subject matter and successfully passed all examinations.

The coming June would have seen him ordained to the priesthood.

Now that God may deign to restore his sight and insure his entering holy orders with his class, the students of theology of Woodstock with the entire community, will unite in a novena to *Sister Theresa of Lisieux*, *The Little Flower of Jesus*, which is to begin on Sunday, January, 25th, and end on the Feast of the Purification of Our Lady, February 2nd,

Could we ask you and all those connected with you and those under your charge to join us in your charity during those nine days? Our afflicted brother is most worthy of your assistance. If many voices from our beloved country rise in novena to the great throne of our merciful God, we feel confident that the '*Little Flower*' will be glorified and our wish for *Mr. Wessling* fulfilled.

With many thanks in advance,

Yours sincerely in Christ,

The Theologians of Woodstock College,

Woodstock, Maryland.

P. S. The prayers to be recited will be the Approved Novena, Our Father, Hail Mary, three times, with an invocation to *Sister Theresa*.

The Catholic and secular press published the appeal, while in many churches it was read from the altar, and in consequence about a million and a half souls joined in the prayers. Several hundred letters were received expressing deep sympathy and promising hearty cooperation. Among them the following from the sister of the Little Flower:

Rev. Father Rector:

We commence with you the novena for the cure of your dear brother in religion. We will make it with all the fer-

vor and confidence possible, in order that in the event of our not being heard, we can all rest assured that it was due to no lack of faith on our part, but rather to a particular design of God, which will be to the advantage of him for whom we are making the novena, through the powerful intercession of our angelic Theresa.

Asking your blessing and prayers, I remain,

Your humble servant in our Lord,

Sister Agnes of Jesus,

Prioress, Convent of Lisieux.

Faculty Changes.—Father R. H. Tierney was transferred to the *America* at the end of 1913. Father Corrigan is teaching Special Metaphysics, and Father T. I. Gasson, formerly Rector of Boston College, is teaching Classics and Sacred Oratory.